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THE 'WHAT' OF EDUCATION: EXCHANGE OF VIEWS

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NEWS & VIEWS

Religion's Voice

Those who worry about the Supreme Court narrowing its views on the prerogatives of religious groups to speak out on issues have reason for pause over some recent remarks of Associate Justice William H. Rehnquist.

Addressing a Lutheran Laymen's Fellowship gathering in Washington, Rehnquist expressed reservations about the "extent" to which U.S. churches have taken public positions on major issues—and though he seems not to have said specifically that it was time for a reassessment, the suggestion is implicit in his remarks.

"In the first place," he said, "to what extent can a church claim to speak for its members [when making public declarations]? And if it does not claim to speak for its members, is it being entirely candid when it takes a public position on a controversial issue?"

These are rhetorical questions, perhaps. But if their validity is ever subscribed to by the majority of the Court, they could neutralize churchmen on any number of matters where a plurality of positions is possible in any given denominational group. Could the American bishops, for instance, any longer speak for American Catholics generally on public housing or, better still, abortion questions?

Are we reading more into Rehnquist's words than he intended? It seems not.

"Surely there must come a point," Rehnquist commented, "at which the church simply ought not to take positions, even though those positions were determined in the most democratic manner conceivable."

It would be "unthinkable," he explained, that major church denominations would publicly endorse a candidate for President of the United States.

"And yet I wonder," he continued, "if it is such a great jump from being embroiled in controversial social and political issues to such an endorsement, as it is from what I regard as the core areas of the faith to the latter."

In other words, Rehnquist would have been one of those who would have walked out on Episcopal Bishop Paul Moore Jr.'s Easter sermon charging corporations that leave New York City with "betrayal."

One can think of any number of issues on which church leaders might have witnessed differently from what they did. But the remedy isn't Rehnquist's. It amounts almost to a muzzling of religion.

The New Vietnam

"Since the end of the war, American news media have carried very little news of Vietnam," begins an article in the publication of the International Committee, in Minneapolis. "Perhaps they are embarrassed that their prediction of a bloodbath turned out to be completely false."

Well, there apparently has been no bloodbath. But if the *Manchester Guardian*'s Martin Woollacott is to be credited, from 15,000 to 20,000 South Vietnamese—"it could be much more, but it is probably not less"—have been "removed" from society.

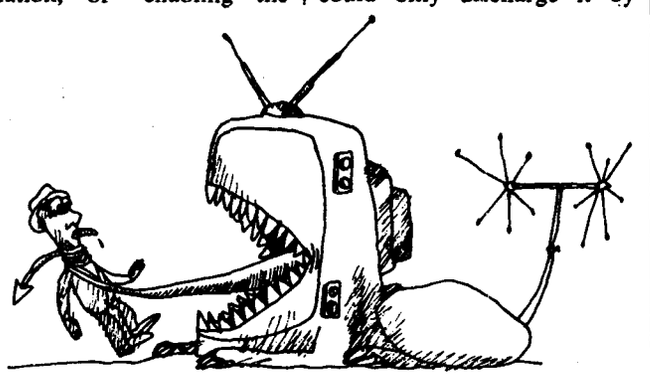
For all the talk of reconciliation, of "enabling the former enemy to rediscover his Vietnameseness," thousands of Vietnamese are being counted out, perhaps for the rest of their lives, according to Woollacott. Mainly they are from the old officer corps, the higher bureaucracy and political ranks.

He cites the case of the officer corps:

"Army officers were called for 're-education' as early as June last year and asked to bring clothing, toilet articles, and money sufficient for a month's stay in the countryside. In retrospect, this was a cruel deception, since few over the rank of major have since returned.

"Recently several hundred officers up to that rank were released from re-education at a ceremony near Saigon watched by foreign journalists, and a number of soldiers and officers captured in the final battles of the war have also been released. But there is no evidence yet of a wholesale return even of junior officers to ordinary life, and, from colonel up, the exceptions are few and far between and these mainly officers from the technical arms.

"As one Vietnam-watcher commented: 'One is increasingly inclined to believe that the senior people will not come back . . . the impression is that they are being used as forced labor.' They have certainly been used for mine clearance, and some have been killed as a result. A Communist official in the Delta recently put it in a less kindly way than General Tra: those with a 'blood debt' to society, he said, could only discharge it by hard labor and, he implied, this for the rest of their lives."



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'Obviously,' Indeed

Brothers in Christ, maybe. But not brothers in distress, obviously. . . . This from the Pallottines of Milwaukee, Wis.:

"Dear Friend:

"You are undoubtedly wondering about the unfavorable publicity surrounding the name of the Pallottines. That you are concerned is certainly understandable. We ourselves are very much concerned, too. It is for this reason that we felt we owed some statement, some clarification for your benefit and ours.

"The stories that you have been reading concern the Pallottines of the Eastern Province, Baltimore, Maryland. We of the Midwest Province, with our headquarters in Milwaukee, are an entirely separate and individual province. As one State of the Union is separate from another in administration, finance and territory, yet belonging to the same nation, so our provinces in the Pallottine Society differ one from the other. Consequently, we really do not know what is the validity of the charges that we read in the paper. For us to try to explain the problem to you in any other way is impossible; we simply are not able to give a knowledgeable answer.

"Obviously, the publicity has affected us. . . ."

Odds and Ends

—The 12,600 clergy of the Church of England received a £6-a-week pay raise last month, that sum allowed by the government's pay policy. But, says *The Economist*, expect no flood of new recruits to the clergy. The ordinary vicar of a parish now earns £46 a week—25 percent less than the average male manual worker.

JOHN DEEDY

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CORRESPONDENCE

Pharisaism

Loveland, Ohio

To the Editors: I appreciated much of your recent editorial on "Carter, Brown and God" [Apr. 9]; such a critique of presidential politics is overdue. I was disconcerted, however, by your use of the term "Pharisees" in the second paragraph: "We deprive laborers of their wages, increase the power of the Pharisees, elect crooks, etc. . . ." I assume you intended this as a literary allusion, but it constitutes precisely the sort of negative stereotyping of Jews that has characterized Christian education for centuries, and which contributed to the Holocaust. As Ellis Rivkin, among others, has demonstrated, Pharisaism was a genuinely revolutionary movement in Judaism, one which has had far reaching implications for post-Biblical Judaism, and made no little impact on Jesus and the early Church. The power of the Pharisees does not deserve regret, and the *Commonweal* would do the American church a service by communicating that fact.

MARIAN RONAN

American Sisters

To the Editors: I would be grateful for information for a photodocumentary book I am preparing on this subject: How, since Vatican II, American Sisters have been fulfilling themselves in new roles both as religious and women. This could be aside from traditional vocations like teaching or the Sister could be carrying out such a traditional role but in an innovative way.

Your readers are welcome to send me names, addresses and telephone numbers of Sisters together with a brief description of the unique nature of these vocations.

HAROLD KNOLL
Box 977
Winona, MN, 55987

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LIVING WITH CARTER

What is so disturbing about Jimmy Carter's getting so close to the Democratic nomination and the presidency of the United States?

If there were a clear answer to this question the thought of a Carter presidency would be less disturbing: perhaps those who mistrust the "trust-me" candidate could focus more precisely on what it is that makes him unworthy of trust.

Yet, we have probably passed the time when anyone could document a strong enough case against Carter to bring him down. Now our task is to understand both him and our reactions to him, to place his character flaws, policies and personal vision in a larger political context. Those who do not want four years of Gerald Ford or Ronald Reagan will likely have to learn to live with Carter as the most satisfactory candidate—perhaps the man best suited for this time in our history (even for this miscarriage of a Bicentennial year) when the more traditionally "liberal" candidates have been eliminated because of age, health, questions of character or, more fundamentally, their failure to read the hearts of the people and capture the imagination of the country.

Some of the criticism of Carter is like what the critics say of Carter—"fuzzy." There is talk on how Carter makes us feel, on whether we are comfortable with his brand of evangelical Christianity, on whether we know where he stands. But his positions—now for the Humphrey-Hawkins bill, for hand-gun registration, for a $7 billion defense cut, against directly bailing out New York City, etc.—are pretty well recorded. Is it possible that the Carter "vagueness" may not be so much in Carter as in the inability of his critics—non-Southern, non-rural, non-Baptist—to comprehend a man so alien to their categories of thought? Perhaps the American people have been so conditioned by politicians who lie that they are in-

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evitably confused by a possible exception to the rule.

Although Carter has been a national figure for less than a year, we know as much about him as about any candidate, and perhaps more than we knew about John Kennedy in 1960, who promised little more than to "get the country moving again." Carter says that he welcomes the attempts to psychoanalyze him, that since Nixon there is a necessity "to examine the character of our leaders." He has measured up to the usually demanding scrutiny of Tom Wicker, Anthony Lewis, Richard Reeves and Garry Wills and he has survived the firepower of Evans and Novak from the Right and Cockburn and Ridgeway from the Left, as well as the damaging Steven Brill article in the March *Harper's*, "Jimmy Carter's Pathetic Lies." Unless Robert Sherrill or I. F. Stone is preparing a *coup de grace* and until Norman Mailer looks him in the face and characterizes him as either James Dean or Dorian Gray, there seems to be little more that journalists can say about his "mysterious" character.

Why are we disturbed? Although he promised he would never lie, he "lied" by exaggerating his accomplishments: he is not, strictly speaking, a "nuclear physicist," as he claimed, nor a "peanut farmer," but a warehouser. Nor did Governor Carter, as he claimed, put welfare mothers to work in 136 day-care centers. In one sense he is the "Democrats' Nixon": he won the governorship in 1970 by waging a sometimes dirty campaign against his more liberal opponent, former governor Carl Sanders. That will be a hard one for the man who was "spiritually reborn" in 1976 to live down.

But in a more important way he is not Nixon. Nixon really knew neither himself nor the American people. Jimmy Carter seems to know exactly who he is, and he has correctly sensed that, more than anything, people want to be told some half-truths: that they are basically good, that they are not responsible for Vietnam and Watergate. And he knows they are yearning for a leader who truly seems to be moral. Far from being just another media creation or a smiling face, Carter may be exactly what he and his friends and family say he is: a very intelligent, rigid, compassionate, singleminded, ambitious, shrewd, religious man of the soil, sure of his own superiority and destiny despite the inconsistencies in his career, who has and can communicate a fair part of what the country needs. This year that may have to be enough.

●●●●●●●●●●●●●●

FROM ITALY

DILEMMA OF THE COMMUNIST PARTY

With the fall of the minority Christian Democratic government in Italy and national elections set for June 20 and 21, a year ahead of schedule, a timely riddle might begin, "What do Henry Kissinger and the Italian Communists have in common?" Answer: Both are apprehensive about the Italian Communist Party's possible entry into the national government. Mr. Kissinger's reasons, based on inflexible sphere-of-influence power politics, are well enough known. The Italian Communists' fears, however, could do with a little explanation. As long as the Communists stay out of the government, they will not be held directly responsible for resolving an insoluble conflict.

The Italian people are demanding real change, and this appeal is being made primarily to the Communists. (The Left together polled 48 percent of the vote in the June 1975 regional elections. The Communist Party alone won 33.4 percent.) The Communists present themselves not as a revolutionary force but as a strong constitutional party capable of providing an honest, more efficient administration. They are not calling for the abolition of capitalism. In fact, the party leadership has paid particular attention to assuring owners of small and medium-size industries that the party is by no means opposed to a market economy, or to profits. Its enemies are the financial speculators and manipulators and the unproductive and parasitic sectors of the economy. The Communists want, rather, to enact certain economic reforms. Their goal, in essence, is to streamline the existing system and provide a more rational use of resources, a more equitable distribution of income, and greater satisfaction of collective needs. But can they succeed?

Funds for reforms in Italy are not only very scarce, but the financial and monetary apparatus is in the hands of the Christian Democratic Party and big business. So a shaking up and at least partial dismantling of the huge Christian Democratic power structure and some redistribution of income will be necessary to enact even the most modest program of social reforms. Here room for maneuver is surprisingly limited.

The Italian Communist Party would certainly have to reform the country's corrupt and unjust tax system and make the rich pay their share. The party would also have to cut the wasteful spending and embezzlement of public funds, limit the activities of financial speculators, and stop the illegal flow of capital out of the country. Clearly even these limited reforms would involve frontal clashes with certain sectors of the financial oligarchy closely tied to the Christian Democratic

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Party. Nevertheless, the extra revenue to be derived from such limited reforms would not come near to meeting the pressing needs of the Communist Party's working class constituency in terms of housing, public transportation, health care, schools, and sanitary services. What is more, such technical reforms (which do not involve structural changes in the economy) would not solve the Italian working class's most serious problem: high endemic unemployment.

Here the limit of any program of social and economic reforms which accepts the logic of production for profit becomes particularly apparent. Italian industrialists struggling to maintain or even raise their profit margins are faced with two problems.

First of all, depressed economic conditions around the world have adversely affected Italian export markets. Thus the most profitable sectors of the economy which is primarily export-oriented have been hurt. Industrial production and investments have fallen precipitously since summer, 1974, with no pick-up in sight.

Second, for over a decade now neither the government nor industry has been able to break the growing strength of the unions and subdue the Italian working class. Workers' strikes in 1962 put an end to the cheap labor upon which the Italian "economic miracle" of 1959-63 had been built. Their revolt in 1968-69 curtailed management authoritarianism in the plants and gave them some direct control over the organization and pace of work. Thus not only international economic conditions, but also the struggle of Italian workers for higher wages and more democracy and better working conditions in the plants make it difficult for Italian industrialists to maximize profits. The uncertainty of being able to make high profits in Italy explains the low level of investment, the closing of foreign-owned factories, and the constant flow of capital out of the country.

The response of the major Italian industrialists in both private and state-owned industry is two-fold: They want to restructure their plants in order to end workers' control over production and increase productivity. Restructuring involves more automation and decentralizing production. For example, the putting-out system is being used more and more. At the same time the industrialists want to convert Italian industry as a whole. This means getting rid of dead wood and expanding the most profitable sectors of the economy which, because of changing world markets, are those producing capital investment goods.

Restructuring and conversion will require greater labor mobility (shifting workers from one factory or industry to another) than the unions have so far been willing to accept and long periods of increased unemployment. To make matters worse for the Italian workers, there is no guarantee that an economic pick-up in several years based upon more profitable restructured and converted industries will in fact provide more jobs.

Furthermore, for the satisfaction of basic collective and human needs it is not the most profitable sectors of the economy which need investment and expansion. Rather agriculture and social services must be developed. The amount of arable land withdrawn from cultivation each year because it cannot be farmed at a high enough profit to attract investments continues to rise dramatically. Meanwhile a growing portion of Italy's balance of payments deficit is due to agricultural imports. By 1973 they constituted over 20 percent of the total deficit.

The Italian electorate rejected the formula of a Center-Left government by voting Communist. After 12 years of promises, the Center-Left coalition produced not one significant social or economic reform. The reason is simple: there has never been any incentive for capitalists to invest in agriculture or in the satisfaction of social needs because it is not profitable for them to do so.

But why can't the state finance these unprofitable but necessary services and sectors? The hope of making Italy into another Sweden or Holland is just not realistic. A well-developed system of social services and benefits for all, financed by high taxes, presupposes not only a country wealthy to begin with, but a long period of economic expansion. Italy is not rich and her economy has been stagnating since 1963.

The sad irony (or basic irrationality) is, of course, that while so many needs cannot be met, valuable resources—in this case human labor and land—lie idle.

If our analysis is correct, significant social reforms and a high level of employment are impossible goals for Italy within the limits of the present system. The situation is dramatic because such a large segment of the population is calling for such reforms and has given the Communist Party its mandate for just that reason.

Thus the Italian Communists find themselves in their most difficult situation since the end of World War II: They must put the unemployed to work and develop agriculture and the public sector while avoiding a head-on collision with the capitalists, both Italian and international. They legitimately fear that capitalists, led by the United States, will pull their reserves out of Italy, cut off investments and loans, and thus precipitate economic chaos. Chile serves as a tragic reminder of what can happen when capitalist powers feel their interests threatened. By postponing their entry into the government, the Italian Communists avoid direct responsibility for resolving this conflict. After next month's elections, however, they may no longer have this choice.

JOANNE BARKAN PROCTOR
& ROBERT E. PROCTOR

(Joanne Barkan Proctor and Robert E. Proctor, members of the faculty at Connecticut College, recently returned from an extended period of study of the Italian economic and political situation.)

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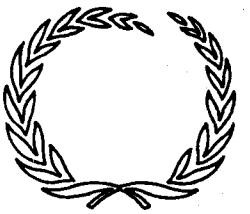
THE U.S., THE P.L.O. AND ISRAEL

MARK A. BRUZONSKY



The American attitude toward the Palestinians is changing

Not for 20 years, since 1956, have there been such apparent strains in the United States-Israel friendship. Prime Minister Rabin during his recent American visit was reduced to telling Jewish audiences in New York that he believes the U.S. will continue to support Israel. Newspapers are filled with reports indicating that "rarely have Israelis felt more frustrated and alone"—this one from the *New York Times* last December 2nd.

What is in question is not a U.S. reversal of her traditional policy of aid and sympathy for the Jewish state—the reservoir of support remains nearly filled even though some leaks are detectable. Reduction in the amount of that aid and the pressures for territorial and political concessions which might accompany further aid are the primary sources of today's apprehensions and anxieties.

Beleaguered Israel has never before been so utterly dependent upon the United States. And American Middle East policy is at this very time attempting a lasting alliance with moderate Arab regimes as well as with Israel. How this geopolitical development of major world importance will affect the U.S.-Israel relationship in coming years, and how it will color U.S. perceptions of her own vital interests in coming months are the basic questions troubling Israeli strategists and planners.

Current concerns nearly all focus on U.S. thinking about attempting to resolve "the Palestinian problem" and consequently on the U.S. flirtation with the PLO. This problem now occupies center stage in the overall confusion of various national policies, interests and strategies. The fear among many of Israel's supporters is not simply that the U.S. will one day soon recognize Palestinian "national rights," going beyond today's acknowledgment of Palestinian "legitimate interest." After all, nearly the entire world has already legitimized such a formulation of the problem.

The real difficulty for those concerned about Israel's future is that this step might be taken without an unwavering insistence by the United States that the PLO acknowledge co-existence with Israel as an acceptable aim. Recent developments do in fact add up to reasons for fearing that the perceived U.S. need for at least the appearance of diplomatic movement might result in a watering down of this most basic condition. There are as well, fortunately, reasons to hope that Kissinger's State Department is aware how crucial and uncompromisable this PLO concession really is. This realization then will continue to necessitate unswerving insistence that the moderates in the PLO take the plunge toward mutual recognition in exchange for the likelihood of a Palestinian state.

The Saunders statement must be the starting point of any attempt to comprehend what is really going on. If there are still those who think the Saunders statement something less than a new American policy on "the Palestinian problem," subsequent events since November 12th, should have dispelled such doubts.

Israeli protests when the statement was first made before a subcommittee of the Congress were immediate and vehement. Indeed, Israel's over-reaction elevated the cautious American change of position to front-page news in the U.S. as well as in the Middle East. Never-

MARK A. BRUZONSKY, *a Washington writer and consultant on international affairs, is author of a recent monograph titled* A United States Guarantee for Israel? (*Center for Strategic and International Studies, Washington, D.C.*), *and co-author of a forthcoming book,* Let There Be Peace, *a discussion of the possibilities of Israeli and Palestinian co-existence.*

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theless, the State Department refused to budge in the face of repeated Israeli challenges.

In fact, the department took the unusual step of underscoring the significance of then Deputy Assistant Secretary for Near Eastern and South Asian Affairs Harold Saunders' statement by releasing it as an official statement of "Current Policy." (Saunders has since been promoted to direct the department's Bureau of Intelligence and Research.) And then under the title "Department gives position on Palestinian issue," the statement was included in the 1 December *Department of State Bulletin*, "the official weekly record of United States foreign policy."

Since these publications occurred a number of weeks after the initial Israeli furor, it became clearer in December that the department had finally decided to begin the process which might result in acceptance of the PLO along with the formula of "national rights." This might then lead to discussion of the idea of a West Bank plus Gaza Strip Palestinian state. U.S. toleration of the Syrian gambit to link PLO participation in a Security Council Middle East debate with renewal of the mandate for UN forces in the Golan Heights became the next red flag for cautious Israelis. And then in January the *London Financial Times* reported the U.S. to be involved in "clandestine diplomacy" with the PLO through Connecticut State College history professor Norton Mezvinsky. The State Department's perfunctory denial did not prevent this story too from becoming front-page news in Israel.

January's Security Council veto of a resolution which would have actually sanctioned a Palestinian state has not altered this now fundamental U.S. course. American policy continues to be an attempt to influence the PLO toward a position which can be said to warrant some form of U.S. recognition. Then the next step would be to bring about some form of actual negotiations, if necessary by dragging both the Israelis and the PLO moderates down the road of possible co-existence.

In the ranks of the PLO the debate over a response to U.S. probings has not as yet yielded any clearly recognizable response. If the conflict in Lebanon is now stabilized, though, it is certain that the various factions of the PLO will continue to assess the possible implications of U.S. flirtatiousness. The result remains obscured by the considerable disarray within the PLO and by tremendous ideological, political and historical barriers all but preventing any unambiguous concessions which would imply a willingness to accept the legitimacy of the Jewish state.

Some observers though have concluded that the PLO's role at the recent Security Council debate was influenced by U.S. overtures. The *Washington Post* points out that "The resolution endorsed an 'independent' state, not a secular one; and a state '*in* Palestine' as opposed to 'of Palestine'—a formulation meant to leave room for pre-1967 Israel." According to the *Post*'s analysts, "The resolution was perhaps the most constructive pro-Palestinian resolution ever to come out of the United Nations." And the *Jordan Times* implies that the vetoed resolution was actually an attempt to reach out toward a position acceptable to the U.S. if not Israel. "The Palestinians have taken a major step forward," said the paper which reflects official Jordanian thinking. By accepting the clause that every nation in the region has the right to "sovereignty, territorial integrity and political independence," the paper feels the Palestinians have shown "an implicit recognition of the right of an Israeli state to exist."

All this remains, however, highly debatable. The PLO fought the inclusion of the clause on guarantees. And lacking the necessity to vote on the final resolution the PLO cannot be said to have approved of it. Certainly most of the writings by political spokesmen as well as Security Council representative Khadoumi's verbal utterances can reasonably be said to lead to the opposite conclusion.

Even if the more optimistic interpretations of what has just taken place have some merit, the PLO and the U.S. are not anywhere near being satisfied with each other. All that can be said for sure is that the courtship is continuing and has possibly been strengthened.

In Israel

Many in Israel are not blind to this U.S.-PLO romance. There was a report in the *Jerusalem Post* a few days after the Saunders earthquake indicating that his boss, Assistant Secretary Alfred Atherton, had told Jewish leaders in Washington that Saunders had "erred." Yet more seasoned American watchers know which way the wind is really blowing.

One of the best, M. K. Aharon Yariv, former Minister of Information, recently returned from a U.S. mission to warn Israelis of "U.S. pressure for an overall settlement which would involve maximal territorial concessions but would be weak on the content of peace. . . . They are getting fed up," he bluntly told Israelis. "One day they might just lay it down the line to us: take it or leave it."

What is not agreed upon by even the pro-Palestinian moderates in Israel is how best to respond to all of these developments. Should there be continuing attacks on the PLO possibly coupled with renewed overtures to West Bank moderates; or maybe quiet diplomacy with the Americans coupled with a more positive Israeli attitude; or maybe an Israeli initiative which could turn the U.S.-PLO game of mutual testing into a three-sided affair?

There remains widespread skepticism in Israel that there really are PLO "moderates" when it comes to the possibility of a lasting and peaceful co-existence

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with Israel. Still, various factions even within the ruling Labor coalition have competing ideas about how to proceed. There is near-universal agreement that Israel must make sure the U.S. holds true to the promise, given when Israel agreed to the second Sinai disengagement, that the U.S. will coordinate its Palestinian policy with the Israelis. But how in view of the Saunders beginning and the likelihood that the U.S. will keep on probing?

More and more within Israel there is support for what is now known as the Yariv-Shemtov policy toward the PLO. This approach basically offers the PLO a role as representative of the Palestinians at Geneva in exchange for recognition of Israel, renunciation of terrorism, and acceptance of resolutions #242 and #338 as the basis for negotiations.

But anyone familiar with internal Israeli politics and with the generally shared Israeli misgivings about any- and everything involving the PLO knows that even this seemingly reasonable policy would be one fraught with political traps, domestically and internationally. Movement toward such a policy—and there have been cautious efforts by some since the initial recovery from the Yom Kippur War—is akin to feeling one's way through a minefield. Rabin's coalition has approximately reached the point of no return—there's no going back to the old Golda approach (i.e., "The Palestinians . . . Who are the Palestinians?") but there is no agreement on how to proceed forward either.

Domestically the country might explode should Rabin accept the liberal-dovish approach. And internationally Rabin is risking a real tear in the fabric of U.S.-Israeli relations should he hold fast. Then on top of everything else there are basic diplomatic considerations. Once Israel says "Yes, if" to the PLO, what leverage will the U.S. have if she then maintains her present stance and demands the same concessions as Israel? The U.S. is now supposed to be "even-handed." If Israel says one thing, the U.S. is at least expected to be more moderate. And finally there are the realpolitik considerations. Once Israel says "Yes, if" how can she make sure the PLO and the Soviet Union will not force themselves through the open door with waves of diplomatic hot air? Israel might then find herself unable to hold the door only slightly ajar and unable to achieve the minimum conditions thought necessary to risk giving up the territories and contemplating a neighboring Palestinian state?

While many in Israel quietly acknowledge all these dilemmas and risks, support for easing forward through the political minefield does appear to be growing. And much of this support is traceable to a belief that Israel should be firm but not unreasonable. The Yariv-Shemtov formula has become for many the test of reasonableness. It may as well be the test which Foggy Bottom will use to determine if Rabin's government has the necessary flexibility to continue as a partner in U.S. efforts or if Israel is so paralyzed that imposition of terms may be the only way to make progress. This was, after all, the case just last year when the "reassessment" brought about a more conciliatory Israel after a few months of arm twisting.

Even Chaim Herzog, currently Israel's UN Ambassador, and a pre-Yom Kippur War advocate of policies in accord with the Yariv-Shamtov approach, continues to be in favor of an Israeli effort to make the U.S.-PLO alliance triangular. "I am not free today," Herzog recently said rather coyly, "to express my opinion on this issue.

> "But I can mention a recent article by Shafig al-Hut, a top PLO official in Beirut. In it he wrote that Yariv's proposal came as a thunderbolt to the PLO and caused deep rifts within their ranks. The removal of the proposal, al-Hut added, came as a blessing from heaven."

To sum it all up, the heat is on in Israel because Yariv is essentially correct in his realization that the U.S. might soon seriously consider attempts to impose some kind of negotiations upon Israel. Such a day might not be that distant unless Israel shows some signs of being able to take some initiatives of her own.

In Washington meanwhile the previous complete solidarity within the American Jewish community is recognized to be dissolving and this gives the administration more domestic leeway than ever before. Even a number of Jewish leaders, most of whom seek anonymity, have begun discussing the need for increasing pressure on an Israeli government paralyzed by domestic politics and a somewhat myopic vision of Arab and Palestinian attitudes.

One such leader who has publicly spoken out is Rabbi Henry Seigman, Executive Vice-President of the Synagogue Council of America. Writing in *Moment* magazine Seigman boldly asserts that Israeli attempts to maintain current political positions "may contain the seeds of disaster." And he terms as "mindless dogmatism" the way in which the American Jewish community has traditionally "suspend[ed] its own critical judgment entirely when it comes to Israeli foreign policy." There is, according to Seigman, an "irrational unwillingness to look at new realities."

But these new realities are becoming impossible to overlook. To many Americans Rabin appears simply to be attempting to "tough it out"—to use a phrase reminiscent of his 1972 choice for the American presidency. His coalition is too fragile for any bold policy changes and the November American election makes increased American pressure unlikely, he has probably concluded. Even if pressures do build, both Kissinger and Ford may not be around in a few months.

Yet, it is becoming increasingly unlikely that Rabin will manage to avoid a major debate within his own country, this time with a serious challenge from the

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doves. And it is increasingly doubtful that the U.S. will tolerate continuing stalemate. Ford and Kissinger mean what they say on this issue. Moreover, the new perception of U.S. interests goes beyond this administration—a new president and secretary of state will find the same coalition of forces, pressures and interests.

In Israel, with the Committee for an Israeli-Palestinian Peace (Eliav, Pa'il and Avneri among others) openly advocating a Palestinian State on the West Bank and in Gaza, joint Israeli-Arab municipal administration over Jerusalem, and negotiations with "a recognized and authoritative body of the Palestinian Arab people," the Rabin coalition plan to at least wait until 1977 (if not the passing of the "seven lean years" the Prime Minister used to discuss) is under the greatest internal challenge ever. Even Abba Eban and Itzhak Navon, Chairman of the Knesset's important Defense and Foreign Affairs Committee, are increasingly speaking out for policy changes toward the PLO similar to those advocated by then Minister Yariv in 1974.

And while within Israel those pushing for an overall peace initiative remain rather isolated, no matter how articulate, in the U.S. those supporting American determination to push forward are growing in numbers. Returning from a two-week visit to Israel sponsored by the pro-Israeli American Professors for Peace in the Middle East, Georgetown University's Government Department Chairman, Dr. William O'Brien, recently summed up American sentiment. "I'm afraid we're just stuck with the PLO as the representative of the Palestinians," he told a gathering of Jewish students at his university. "Israel simply has to negotiate even though the odds are against her."

In short, Yariv did read American attitudes rather well during his visit. The U.S. is moving towards some form of PLO recognition. The State Department has made itself clear that what the U.S. requires is a less ambiguous willingness by PLO moderates to accept a Palestinian State solution. Put diplomatically, this means just what Saunders testified in November. "What is needed as a first step," he then asserted, "is a diplomatic process which will help bring forth a reasonable definition of Palestinian interests—a position from which negotiations on a solution of the Palestinian aspects of the problem might begin. . . . It is obvious," he continued, "that thinking on the Palestinian aspects of the problem must evolve on all sides." Read together with what the Israelis consider Saunders' greatest blunder—his opening assertion that "In many ways the Palestinian dimension of the Arab-Israeli conflict is the heart of the conflict"—American willingness to entertain the possibility of a Palestinian state is reasonably beyond doubt. Kissinger's way of preventing a Palestinian state from coming under Soviet domination might be to offer the Palestinians American sponsorship under the right conditions.

Both Kissinger and Ford have been pressuring Rabin hard to allow some form of separate Palestinian presence at Geneva. Rabin's firm "no" represents his coalition's determination not to open the door to any possibility of a Soviet-backed Palestinian state on Israel's eastern borders. U.S. policy nonetheless appears to be willing to push a process through which both the PLO and Israel would agree to some form of negotiations that *could have* as an outcome the possibility of some form of mutual recognition. At least this is how one highly influential person in the State Department recently explained it to a group of visiting scholars. Arafat's recent initiative through Senator Stevenson to have Israel relinquish the occupied territories to the UN with safety buffer zones along Israel's border—this to be followed by PLO recognition of Israel—can be interpreted as a response to American probings. The Arafat gesture may also be a response to Israel's willingness to encourage the U.S. to inquire whether the Arab states might be willing to consider an "end to the state of belligerency" if not a full normalization of peaceful rela-

tions. But it is still premature in the extreme to do more than speculate about these recent developments. Whatever, Rabin's basic unwillingness to consider any schemes when it comes to the PLO may be more and more only a facade attempting to mask how fragile Israel's "under no circumstances" policy has become.

The recently revealed cut in military aid to Israel is undoubtedly another American way of telling Rabin what's up. This is true regardless whether the premature announcement of the cut was purposeful or by error—recalling Kissinger's back and forths about the Saunders document it's a good bet the aid cut announcement was more than a printer's goof. And Congressional efforts to restore the aid cannot remove the ever-increasing issue of Israeli dependency.

On Capitol Hill it is even beginning to look as if the Israeli's lobby's efforts to bring about a "restoration" of aid to fiscal 1976 levels may fail. In the past Morris Amitay, director of the American Israel Public Affairs Committee (AIPAC is generally recognized as the "Israeli" lobby in Washington) has shown pride when indicating that "we've never lost on a major issue." This might become the first time—though, actually if one goes back to 1957 there was at least one other.

One reason for the aid cuts and the relentless pressures, beyond Israeli dependency, is that the State Department is reasonably pleased with American reactions to the Saunders approach. Only the *Wall Street Journal*

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of the major newspapers counseled that "The U.S. is moving too quickly." And even so, the *Journal* noted that Saunders assertion that the Palestinian dimension is the heart of the conflict is "indeed true" while correctly adding that it is also true, as Israel insists, that "the real crux is Arab refusal to acknowledge their state's right to exist."

What the Israelis have not perceived as yet is that this election year it may well prove popular to give an appearance at least of strong efforts to force negotiations. The *Washington Post* recently added up the risks and came to the conclusion that "This new policy emphasis of cautious hospitality to Palestinian moderates holds out considerable diplomatic and political risk to the Ford administration. So central is the Palestinian question, however, that we think the risk prudent, even essential to take." Whether there actually are Palestinian moderates and whether they will respond to U.S. overtures, it does seem likely the Ford-Kissinger administration will continue the dance applying even more pressure upon Israel for similar flexibility. A recent pro-Israeli journal of opinion reports in fact that Ford is "on a knife-edge about the PLO issue."

Amidst all of his maneuvering, Rabin came to Washington in late January insisting that "You cannot achieve peace but from the standpoint of strength. It cannot be done from a standpoint of weakness. With a weak Israel no one will negotiate. Only in a strong Israel can there be a hope for peace." Yet strength is undebatably more than military might and "defensible borders." Politically, Rabin should know better than anyone else how weakened Israel has become in recent months. Now the U.S. cut in aid coupled with unprecedented Arab political, military and economic strength is putting Israel in the kind of position where another Arab attack is thinkable. Since another war would seriously further damage Israel's political, economic and psychological health, this is just the kind of situation which might make war rational in the Arab perspective. Consequently, a major peace initiative designed to improve Israel's overall posture of strength (as well as to test Arab intentions) seems no more risky than continuation of present policies.* Support for such a peace initiative may start coming from those whose preoccupation is realpolitik as well as from the optimists. Such a coalition will have a rather difficult time deciding just what to say, but at least there would be enough support to say something new.

Even without a comprehensive initiative, Israeli policies toward the Palestinians and the PLO may not be maintainable much longer. Rabin keeps trying to prop up his sinking policies but he often alienates at least as many as he convinces. Shimon Shamir, head of Tel Aviv University's history department, recently wrote that "Some of Rabin's statements seem so divorced from the present realities in the Middle East that it was difficult to believe that he meant what he said."

It is a losing battle continuing to try to deny Palestinian national rights and some legitimacy to PLO claims to representativeness. A new battle, after a tactical political retreat, can however be successfully fought over the absolute necessity for mutual recognition and over what reasonable conditions Israel can rightly expect to be agreed upon during negotiations which could lead to a Palestinian state. Unless ex-General Rabin recognizes the line-up of political as well as military forces and realizes the necessity of retreat to more defensible political battle lines he may lack the strength and forces to do so later.

The greatest danger facing Israel is not internal dissension nor is it possible future discussions with the PLO. More important than everything else is U.S. determination to insist that the PLO acknowledge the aim of co-existence with Israel and consequently be willing to recognize Israel's legitimacy in exchange for discussions about a Palestinian state and Israeli acceptance of the PLO as the representative of the Palestinian Arab people. Shamir's warning is the most crucial one for Rabin. "It may be," Shamir insists, "that this is the last chance Israel will have to consolidate a position with the U.S. which would exchange PLO participation for meaningful and concrete concessions." Unfortunately the strain in U.S.-Israel relations may make this consolidation impossible. Already the U.S. is thinking of that formula of conditional PLO participation at Geneva where the PLO would only have to agree that a possible outcome of indirect negotiations might be recognition of Israel. To prevent the U.S. from going too far Israel must make sure, as previously mentioned, to be both firm and reasonable. It is the reasonableness of current Israeli policy which is under challenge and the Yariv-Shemtov formula would do much to undo the damage. If the deterioration of Israel's position continues however, the movement toward an imposed settlement might become the only option open to the U.S.

A *Washington Post* editorial following the conclusion of the recent Security Council debate perhaps has best summarized the sympathetic but determined American attitude which has developed toward Israel. Rabin, the editorial states, "will have to display great qualities of leadership to start moving the Israeli mainstream toward a position on the vital Palestinian issue consistent with the world's interest in a Middle East settlement. We think, nonetheless, that this is the direction in which Israeli as well as American policy must move. . . . A Palestinian state . . . will eventually have to be established in the Middle East."

*A further explanation of the urgent need for a comprehensive Israeli peace-initiative is outlined in "Dependent Israel: Only Two Options," by Mark Bruzonsky and Israel Singer in the April issue of *Worldview* Magazine.

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NEITHER PRIEST NOR LAYMAN

JOHN E. MORIARTY

The permanent diaconate five years later

To understand the permanent deacon in the United States, remember Ishmael, son of Abram and the slave Hagar—"a wild ass of a man, his hand against everyone, and everyone's hand against him." The similarity extends not only to his less-favored son's status but to his origin as well. Conceived as an afterthought in the Second Vatican Council, the permanent deacon would never have been born in this country if the American bishops had their way. But when Pope Paul issued his letter on the diaconate in 1967, the bishops did an about-face, saluted, and in typical American style began the biggest program in the world. Training programs popped up all over the country with little direction from upstairs. This was due in part to a lack of understanding, but mostly to a lack of interest. Across dioceses about the only thing the training programs had in common was ordination, their graduation diploma. In general, bishops ignored the program; priests either patronized the deacon or dismissed him; the laity, as usual, were neither considered or consulted.

Assessing nationally a program that has more dissimilarities than similarities is difficult, if not impossible. An approach to evaluation might be to inspect the experience of the diaconate in the Archdiocese of Chicago which boasts the biggest and perhaps best program in the country. The following observations are based on the experience of more than 350 deacons and candidates, their wives and men and women who train and work with deacons.

The Chicago planners were not interested in the restoration of a ministry that bombed out in the fourth century due in part to the envy of priests. Nor were they particularly involved in supplying support troops for the present-day battle-fatigued clergy caught in a paroxysm of identity crises, authority problems and the persistent leakage from the ranks of some of their best and brightest. They wanted to train a new breed of ministerial marines dedicated to community service in the name of the church, ministers who would operate in the streets instead of the sacristy. Canonically deacons would be clergy; existentially they would be laymen. The deacon was to be a radical reformer dedicated to peace and justice, permanently committed in his consistent efforts to express the Word in his deeds (*Commonweal*, March 26, 1971). If this would result in a major restructuring of ministry in the church and a dismantling of the power positions, so be it.

These were more than just brave words. Men were recruited from every community with particular success in the black and Spanish-speaking communities. No one was excluded because of his education or occupation. What was required was a demonstrated interest in service and a love of the church. Candidates were provided with the best training in contemporary theology, the latest techniques for developing practical helping skills, and an opportunity for personal and spiritual growth. Ordination should win respect from the community and cooperation from priests. At all costs the errors of the past were to be avoided, particularly the pitfall of clericalism.

In five years more than 220 deacons have hit the beaches in the Archdiocese of Chicago. Liturgical roles were quickly assumed because they seemed to facilitate acceptance by priests and people—a high priority. Deacons stood next to priests in the Eucharistic celebration, although not always with graciousness on the part of the president of the assembly. Half of them ascended the steps of the puplit—a mixed blessing. Most were recruited to "help out"—usually in routine pastoral tasks disliked by priests such as distributing communion at six services on the weekend. Others were permitted to baptize and attend wake services. Skeptical pastors began to take a second look at the deacon.

The much heralded service to the community has not fared so well. Deacons insist that they do their best ministry where they work in the neighborhood, but this is not so easily observed or measured. There is work going on in community organizations, with the poor, the aged and youth. Prisons are the main interest of some deacons while more are working with addicts and inmates of mental institutions. The generosity of the deacon is obvious as he contributes on the average more than forty hours of ministry each month to the church. However, at this point about half of that time is spent in the church building.

A bright spot has been the deacon's ministry to the sick. Most deacons are spending a lot of time in hospitals and nursing homes—a ministry too long neglected

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by the church. Deacons moved into this area not only because of the need and the immediate satisfaction it provides but also because they met with little resistance from the local pastoral staff. Ironically, the church still refuses to allow them to administer the Sacrament of the Sick, despite flimsy theological support for this restriction.

Priests ignore, discount, patronize, exploit, grudgingly accept, encourage and enthusiastically embrace the deacon. This range of attitudes depends, of course, on the openness of the priest and the quality of the deacon. The trend seems favorable because the deacon provides services which will become less available with the declining number of priests. Unfortunately a side-effect may be the gradual erosion of the community service dimension of the diaconate. Preaching and baptizing will always provide more status than visiting prisoners or addicts. Paradoxically, acceptance of the deacon by priests may result in the cooptation of the service dimension of diaconal ministry. The new ministers, in such a case, will begin to look very much like the old ministers.

At this point the bewildered loyal parishioners can't tell the deacon from the extraordinary minister without a score card. Most aren't quite ready for the postman-turned-deacon to baptize their children. However, when they experience the ministry of the deacon in a hospital, for example, they are genuinely touched by his sincerity and his total identification with them and their problems. And why not, since he shares them personally? But the seduction remains the same. Work with the poor, alienated and oppressed will not be appreciated by the deacon's neighbors as much as the direct service—usually liturgical—that he gives them. It seems obvious that deacons will tend to perform those services wherein they are rewarded.

Why?

Ministry today in the Catholic Church is a revolving door. The number of ordained deacons in the Archdiocese roughly equals the number of resigned priests—an interesting statistical fact. The motivation is the same —men in middle-age looking for more in an age where options are ever increasing. Candidates join a program that provides one of the best experiences of church where he can share his own concern about the meaningful questions of life with other good men. He finds himself growing in self-understanding and in practical helping skills. With ordination he is cloaked with the mantle of sacred orders—one of the most powerful symbols in the world.

The deacon has to pay the price, of course. Time itself is the biggest problem. There are some who predicted that ministry would disrupt family life and distract the deacon from his work. Deacons do experience marital tensions and someday it is likely that we will have the phenomenon of the divorced deacon in the Roman Catholic Church. A few deacons are overextended and require counseling about their priorities. They do not experience, in general, financial loss because of ministry. Whatever the problems are, they tend to be minimized by the deacon's increased status, the satisfaction he finds in ministry, the support from the fraternity of deacons, and the sense of doing something more with his life.

Will the diaconate fail? If this question is asked about the ministry of individual deacons, then the answer must be in emphatic "No." Men will continue to be attracted to the kind of permanent but part-time commitment that the diaconate offers. The deacon is a highly matured man with a deep spiritual life. He prays daily, reads the scripture, attends daily mass, even reads the breviary. The deacon tends to be serious about his professional development, expressing this by his reading and enrollment in continuing education courses. Many become the pastor's best friend or a father-figure to the new curate. Since they pick their own ministry it is not likely that they will become bored or frustrated—as priests so frequently do.

If the question of failure of the diaconate is asked in the context of the major restructuring of ministry, then the answer must be "probably." It appears that deacons have already adopted the survival style of the shell-shocked clergy—"doing their own thing." The institution touches them rarely—only in the case of placement, transfers and faculties. For example: they are not much interested in the ordination of women, fearing that this might endanger their own recently won acceptance. (One bishop, when questioned about the ordination of women said, "Over my dead body." Ironically, he may be literally correct.) Most damaging has been their failure to organize. The Chicago diaconate has a council of elected representatives who are working hard for church reform but it lacks popular support or interest. Deacons do not seem to understand that in unity they could become a significant voice in the Archdiocese. Because they are laity within the power structure, deacons could be more important than priest groups. They have not lost their consumer status by their ordination. They are the ones who pay the bills. At this point they do not even represent themselves before the Ordinary, but rather operate through a priest-vicar. Deacons have not seized control of the training program although they are the only ones who really understand what it means to be a deacon.

Some of these shortcomings may be corrected with the passage of time. Five years is not a long time when church reform is under consideration. However, the strength of the deacon may prove ultimately to be his weakness. His interest in personal ministry may continue to consume his time and energy, by-passing an op-

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portunity to make the church more responsive to the needs and concerns of people.

In Genesis, Ishmael became the father of a great nation, but only after he was driven out from his home into the wilderness. The ultimate victory of the diaconate may rest in its ability to live in a wilderness without the comforts of home. In this case it means dedicated service to meet the real needs of people, including the need for a reformed church.

BACK TO THE WALL

THE SCREEN

It must become unbearable to be Ingmar Bergman. Judging by his movies, he feels our peculiarly modern emotions more urgently and emphatically than any other artist. Nowhere is the solipsism of modern life—the loneliness, isolation and inability to communicate with others—more intense than in his films. In his current work, *Face to Face*, Dr. Jenny Isaksson (Liv Ullmann) goes in an early scene to stay with her grandmother, who raised her. As they sit and chat the night Jenny arrives, it seems they have such a fine, female relationship. But then later it turns out that the origins of the nervous breakdown Jenny has are in her Grandma's having locked her in a wardrobe when she was a girl. In fact there is in Jenny's nightmares and hallucinations a terrifying old woman with black eyeballs who eventually seems to become Grandma herself.

In like manner, Jenny's parents, brought back from the dead in another of Jenny's dreams, flee from the room when she tells them she has attempted suicide. And life awake is no more consoling. As she recuperates from that suicide attempt, her husband comes to the hospital, but can only spare one day away from his work, and her teenage daughter ends an uneasy reunion in the hospital lounge by saying pleasantly that she knows Jenny has never liked her. Bergman lives with emotions like this all the time. They are in all his films, portrayed in very tightly framed, claustrophobic scenes. His films lock us all in a closet like Jenny. According to his interviews, the films are very personal too, the relationships with his repertory company being almost as pressurized off-screen as they are on. (In *The Passion of Anna*, Bergman even interpliced into the story itself interviews with the actors about the roles they were playing.) At times Bergman must feel as if he is about to suffocate, as if he himself will scream or go mad if he does not escape from the endless cycle of living and portraying such modern *angst*.

The only release modern man has for these feelings is in his dreams, and the only release a modern artist has from portraying such feelings is in history. In *Face to Face* Bergman tries to take both ways out at once. Historical dramas have always been attractive to him because they can provide a holiday not only from the modern condition, but from the symbolic bleakness of modern life as well. In *Face to Face* Bergman therefore contrives to get Jenny into historical dress. Time comes unhinged in the film in a way that allows Jenny's memories of her past to become as real as present realities for her, and also allows the historical past to mix with modern life in Jenny's dreams. The story is set in Sweden during the summer months when the sun never sets, so even at the most normal of moments the characters are having trouble telling what time it is. Jenny arrives for a party to be told she is three hours late. People's watches keep stopping, at one point with the result that a colleague and lover of Jenny's (Erland Josephson) stays with her all night without realizing it. At another point when Jenny arrives at Grandma's apartment at 3 a.m., the sun is streaming in the windows.

But people are also losing track of time in this film in some ways that are not so normal. When Jenny comes in at 3 a.m., for instance, she finds her Grandpa up wandering about in a daze thinking he has to wind the big clock in the parlor. When Jenny begins to have her own breakdown after being the victim of an attempted rape, she sleeps interminably and has to be told what day it is when she awakes. This disorientation then carries over into her dreams, nightmares and hallucinations and begins to remove her from the present altogether. Besides the reliving of childhood experiences, there is the visit from her dead parents, who come dressed in the nineteen-forties clothing in which she last saw them. Having begun by losing track of the time of day in the real world, Jenny ends up in her dreams in a candlelit room where she is dressed in a Renaissance costume of embroidered cap and gown.

This does allow Bergman to externalize Jenny's problems with the same sort of iconography and ritual enactment that his medieval films provide. But it does not finally make those problems any more lucid or real to us. Like the dream that the heroine talks about at the end of *Scenes from a Marriage*, Jenny's dream is opaque, its imagery a private and seemingly arbitrary one. The fact is that Bergman is much better when he disciplines himself to symbolic gestures made by the camera rather than indulging in those that can be made by the script. The arduousness of getting at internal realities from outside his characters inspires and clarifies his visions. When he cuts to fantasy sequences, as he does here, and thereby gives himself easy and automatic access to his characters' internal state, the result is always disappointing. This psychological escape Bergman sometimes needs usually turns out to be an escape from art as well.

The characters in Bergman's films live lives of pure emotion, unsullied by the petty concerns, like earning a

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living, in which the rest of us are bogged down. Their one good fortune seems to be needing only scant time and attention to maintain their very high standard of living, which gives them the leisure for their anguish. But now Bergman himself has run afoul of that sort of objective reality he has usually allowed his characters to ignore. The taxman has intruded on Bergman's life so obnoxiously, and distracted him from his meditations so unpardonably, that he says he is going to leave Sweden to live abroad. This may be the real escape he needs, too. Perhaps Bergman is too much the product of the modern Scandanavia that follows from both Kierkegaard and the welfare state. It may be a good thing for him to leave, at least for awhile. Travel may take his mind off his problems, and let him get back to work again later when he is refreshed.

COLIN L. WESTERBECK, JR.

STREAMERS

THE STAGE

The Philadelphia Company, an ambitious young organization with its location in its title, recently staged two one-act plays, early works by David Rabe and Leslie Lee, who, since they studied at Villanova, are considered Philadelphia local boys who made good. The production of the Rabe play, *The Crossing*, was pretty bad, I'm afraid, and the play itself is a weak one, peopled by stereotypes that Rabe, who kept rewriting, never learned to enliven. Still, it is interesting to anyone who has followed Rabe's career, for even as a student playwright he had already come to the dark sense of things that informs all his work. *The Crossing* is a conventional initiation play in which a young Wisconsin boy (perhaps Billy of *Streamers*, eight years younger) comes to Chicago to find freedom and discovers violence, fear, pain.

In the almost fifteen years since *The Crossing* was first written, Rabe has learned to handle his stereotypes dramatically, to turn them into compelling theatrical grotesques—like the two old sergeants, roles which let Kenneth McMillan and Dolph Sweet walk off with *Streamers*—or so to enmesh them in the plot and theme of his play that their functional importance tends to mask what is familiar about them. His apparent conviction that this is the worst of all possible worlds—his tragic sense of life, to give it a more elegant formulation—no longer seems gratuitous, as it did in *The Crossing*, where Rabe might as easily have chosen an ending from Column A as one from Column B. The bloody end of *Streamers*—like the destruction of Pavlo Hummel, the suicide of the blind veteran in *Sticks and Bones*, the degradation of the heroine of *In the Boom Boom Room*—is implicit from the beginning of the play. This is clear in the at first amiable sense of misunderstanding among the three soldiers in whose barracks room the play takes place, in the roles they assume or have thrust upon them, in an escalation of violent images, both dramatic and verbal. The manipulative hand of the playwright can be seen occasionally (did all three soldiers have to have childhood memories of loss or madness or death?), but not so obviously as in the earlier plays. This may be because *Streamers* is the most realistic of the Rabe plays, almost free of the non-realistic devices of the earlier works which in effect invited the playwright on stage.

The central figure in *Streamers* is Billy, another naive Rabe hero who seems much younger than the twenty-four years he is supposed to be. A fresh-faced midwesterner who imagines he has moved beyond the cheerful surface of Wisconsin manners to the complexity of life beneath, he still steps into each situation, imagining that rationality, straight-talk, cards-on-the-table will clarify things, make everything all right. He becomes increasingly distressed as Richie, who is gay, insists on disbelieving everything Billy says, taking his denials of homosexuality as masked confessions, invitations. The audience never learns whether or not Billy is self-deluding and it is not important because *Streamers* is not a sexual melodrama but a play about a world in which words—true or false, sincere or not—will not save you.

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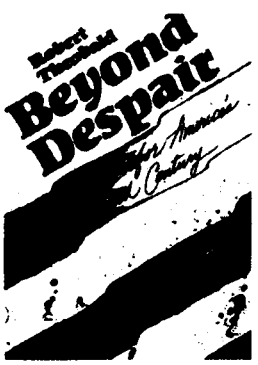

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Billy's preoccupation with Richie leads him finally to a confrontation with Carlyle, who appears at first to be simply a street-smart black but is in fact a psychopath, an embodiment of irrationality, and Billy dies, still half-surprised that things have got out of hand. In the few mintues before he is stabbed, Billy, forced by anger, breaks out of his role and becomes an example as well as a victim of the killing possibilities in an uncontrolled situation.

Set in 1965, on an Army base in Virginia, *Streamers* is the third—Rabe says the last—of his Vietnam plays. It is obvious that Billy's interfering impulses, his failure to understand Richie or Carlyle, the violence hidden in his angry innocence provide a workable analogy for the American presence in Southeast Asia, but Rabe clearly does not intend that his play should have a narrowly political reference. To see *Streamers* simply as Billy's play would be to suggest that a different course of action, a different kind of understanding might let the hero, the play, the audience escape violence. That will not work. The third soldier in the room (Carlyle is an outsider) is another black whose solution to all problems is to turn away, to busy himself with cleaning the barracks, playing ball, hiding his eyes, but his refusal to be involved can no more stop the destruction than can Billy's business-minding.

In the final, very moving scene of the play, Sgt. Coker, who does not know that his old buddy has been killed, tells again the story of how he rolled a grenade into a hole and sat on the metal lid while the enemy soldier inside tried to get out before it exploded. It was like an old comedy, he says, with Charlie Chaplin as the man in the hole, but he didn't know who he was. The listening soldier suggests that he, too, may have been Charlie Chaplin. As in Ronald Ribman's *Harry, Noon and Night*, with its failure clown and its Dachau circus, *Streamers* offers a world of clown killers and clown victims in which, eventually, everyone's parachute refuses to open.

GERALD WEALES

an exchange of views

THE 'WHAT' OF EDUCATION

Greenwich, Conn.

To the Editors: Your lead article by George W. Shea in the "Spring Education Issue" of Jan. 30 is a personal insult to those who read your publication for a thoughtful interpretation on mainline liberal establishment happenings. After several reworkings of this particular haystack (a Herculean labor of no small magnitude) there appeared absolutely no glint of steel let alone the smallest indication of a point. All that can be said is that the positioning of the mound seems carefully placed slightly forward and—appropriately—slightly to the left of the present course of the wild horses of American higher education.

What was Mr. Shea trying to say? That he has found salvation through the study of the classics? That all men will find salvation if they (like he) become students of Asclepiades and Cicero? Perhaps what Mr. Shea is saying in his article, "The 'What' of Education," is that "Physics, Sociology, and Psychology" (an unusual triumvirate) should be stricken out of the college curriculum because they are manipulative"? This certainly is a "bold hypothesis." No wonder "Western civilization is not only facing but is well into a second breakdown.". . .

Interestingly enough, Mr. Shea's crowning argument for a classical "literary and philosophical" education concerns the "great Russian novelist Solzhenitsyn." This great man, Mr. Shea implies, because of his classical education seems "especially able to resist political pressure." A strange argument, indeed. Years ago, I remember having a discussion concerning the educational background of Solzhenitsyn. It did not seem at all classical. A five-minute piece of research produced the following quote from the preface to *One Day in the Life of Ivan Denisovich*: "When he (Solzhenitsyn) was a boy, his father died, and he was brought up by his mother in the southern city of Rostov. He completed his ten-year school and enrolled at the University of Rostov, where he majored in physics and mathematics." Of course, you can't trust those sly Russian biographers. Although he later taught mathematics he was probably every night under the covers reading the original Virgil by bear-oil light.

"The 'What' of Education" should be renamed "The 'Watt' of Education" and given, at most, a gold star for its low voltage contribution to the apparent energy crisis in higher education.

WILLIAM F. ANDERSON

Bronx, N.Y.

To the Editors: Dean Shea's article, "The What of Education" [Jan. 30], is a sad indication that the deans and the sociologists at Fordham are not talking to each other. If Dean Shea knew what is going on in sociology, at Fordham as well as elsewhere, he

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would never have written so naive an article. Some of the richest contributions to sociology can be found in the humanities; and some of the richest contributions to the humanities in recent years have come from the social sciences. Furthermore, the individuality, freedom and creativity which are his central concerns will not be possible in our emerging world unless we come to understand the complexities of that world and how to deal with them. It is the social sciences which, in large part, are helping us to do this.

Briefly, Dean Shea argues that sociology as a positivistic discipline assumes that human behavior is determined, marked by uniformities and is therefore predictable. Consequently the teaching of sociology prepares a population of students for conformity, predictability and normality, an un-creative and manipulated people with little sense of the tragic or heroic of human existence. On the other hand, since the classics as humanistic disciplines assume that man is an undetermined and creative individual, the teaching of classics prepares a population of students for freedom and self-fulfillment.

What sociologists is Dean Shea talking about? There is a profoundly humanistic orientation among many of the outstanding sociologists which he completely ignores. Has he ever heard of Peter Berger who is just across the river at Rutgers; or Robert Nisbet just up the avenue from him at Columbia. Or Robert Merton, or David Riesman at Harvard, or Lewis Coser at Stonybrook, or Renee Fox at Penn, or Werner Stark right here at Fordham, to mention only a few. It would be hard to find a more impressive array of humanistic scholars than these, all of them distinguished sociologists who probably know more about classical literature than many a professor of the humanities. These are not "marginal" sociologists. They are representative of a large and influential segment of the profession.

The Dean offers Solzhenitsyn as the bright and shining example of a man formed to freedom in the humanities. He forgot that, long before Solzhenitsyn, Pitirim Sorokin and Nicholas Timasheff had been hunted by the Communists and fled to the West as Solzhenitsyn did to devote their free and creative gifts to the development of a sociology that has much to say about the tragic and heroic of human experience. They were hardly prophets of a world of dull and manipulated men. Even Auguste Comte, who founded the discipline, was trying to apply a strange form of positivism to correct the disorder of society after he was convinced by the tragic consequences of the French Revolution that the humanistic tradition had little hope of doing so. Indeed many of the people responsible for the disordered world that provoked the Revolution had been extensively schooled in the humanities of which Dean Shea is so enamored. If the Dean is looking for one of the sharpest attacks on an excessive empiricism as well as an excessive abstractionism in sociology, he need not look to the classics; he will find it in what is now a sociological as well as humanistic classic, C. Wright Mills' *The Sociological Imagination.* Mills insists that a scholar cannot perceive the meaning of contemporary sociological phenomena unless he sees them in the total historical, and cultural background out of which they have emerged. (He sounds like Dean Shea.) I doubt if many students get beyond the Introductory Sociology course without having to read Mills' book. So much for the destructive positivism of sociology.

But to get to the heart of Dean Shea's article, the problem he focuses on, the threat to individuality, freedom and creativity, and the relation of the curriculum to moral formation have *little* to do with courses in classics or sociology. The problem is part of the profound cultural upheaval which is shaking the modern world. And, since colleges are part of that world, everything they do, including the teaching of classics, is affected by the world's turmoil. The Dean says nothing about massive modern technologies, the revolution in communication, the population explosion, the dangerous consequences of modern biological and medical techniques, the impact of atomic weapons, etc., etc., The real threat to freedom and creativity he locates in a positivistic sociology the like of which it would be hard to find on college campuses. The Dean may have missed this because he was reading Greek poetry instead of some significant sociology.

(REV.) JOSEPH P. FITZPATRICK, S.J.
Professor of Sociology,
Fordham University

Salisbury, Md.

To the Editors: Having read with interest the educational prognosis of Dr. George W. Shea followed by the proposal of Professor Steven Phillip Kramer in a recent *Commonweal* [Jan. 30], I should like to offer still another interpretation of the problem —perhaps I should say the challenge— that faces the humanist/teacher in this seventh decade of our twentieth century. Let me say at once, in answer to Dr. Kramer, that I am a firm believer in "open admissions," for such a policy has been my own intellectual salvation. Those who have been "saved" of course can be easily converted. But were it not for open admissions policy at a large-but-good Midwestern university, I would have remained an utterly ignorant barbarian, condemned to a life of clerical drudgery, and, no doubt, an unsuspecting victim "of demagogues and neo-fascists" (to use Dr. Kramer's rather loaded terms). Despite the impassioned radical diction, Dr. Kramer's position is well argued, and, certainly, the twofold goal of education he posits cannot be gainsaid: 1) "the preservation of culture," and 2) "the development of critical thinking which can see the limits of our society and have the imagination to offer alternatives." This is a worthy ideal, worthily expressed.

I strongly resist, however, the notion that the educational process should be prolonged by the addition of an "intermediate year" to compensate for the inadequacies of public education and to inculcate the basic skills that college

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freshmen need but generally do not possess. The idea is not entirely new; I believe it is a matter of policy in Canada, at least in some of the prairie provinces. What is wrong with it, however, is that it imprisons the student for yet another year, setting back the timetable of his already impeded maturation. And who would administer this intermediate year—the secondary system that has already failed on its present schedule to prepare him for advanced study?

The college teacher can offer the entering student a widening horizon of *intellectual experience*, and, perhaps, if the student deserves it, may treat him as an adult, potentially perceptive and desirous of knowledge. The student, in turn, will meet that challenge and apply himself, or reject it. But there will be something new and different there to motivate him, at least the *hint* of something new and different amidst the remedial apparatus. (And I write from the experience of having taught Freshman English for more years than I care to reckon.) To be sure, it would be utopic to encounter competent Freshmen who have been properly trained to write and think, but I, for one, will not forego the responsibility of at least attempting to make up for such deficiencies as may exist.

As I understand it, *the* problem that faces the liberal arts faculty is not the student's educational but his motivational inadequacies, and that is why I believe Dean Shea's analysis cuts deeper to the core of the matter. His "bold hypothesis" that we are moving toward a new Middle Ages, there to be led by the priests of Behavioralism, while paying homage to the religion of social science is just bold enough to seem truly prophetic. God has already been pronounced dead, and Humanism may indeed be dying. But why should this be so, and why have humanists acquiesced so timidly to their own demise? If they really believed in the value of their labors, could this have come about?

Many of our students appear to be the pragmatic creations of a cosmetic society. They do not necessarily come to college for an education (liberally defined); they come to be prepared for jobs. They want specific training, not abstract knowledge. It is the particular challenge of the humanist/educator to demonstrate to such a student the folly of this wasteful and limited perspective, to turn him around intellectually and force him to question his values and his motives, to make him aware of his ignorance and to make him thirst for knowledge. If we succeed, the student will be less happy out of his ignorance, less confident perhaps, but the potential for further development will at least have been tapped.

Some years ago a colleague of mine while I was still a graduate teaching assistant proclaimed his discovery that "Shakespeare is irrelevant." Somehow, *Time* magazine heard the proclamation and published it nationally; to those who were at the time deeply concerned about our involvement in Vietnam, it seemed somehow plausible to question the relevance of our greatest poet and playwright. Of course many Shakespearians laughed in derision at this "news"—and rightly so!—but I fear that it came as an apocalyptic revelation to some who should have known better. Such schools of literary investigation as the "new" criticism and the "new" and "newer" bibliography have rarified the literary experience beyond the grasp of ordinary readers, and not all of these care to be transformed into extraordinary readers. Literary study has been mechanized and pushed to the threshholds of science: analytical bibliography has discovered the Hinman collator, for example, and literary scholars have learned to use the computer to digest and organize their "data." Much vital and necessary work is of course being done and I cannot —I *will* not—deny its importance; but we also need to pursue something that is *much* more basic.

If humanism is to survive, we need to direct our imagination and energy toward the teaching of literary appreciation, else we face the danger of losing contact with that essential spirit that has traditionally vitalized and validated the study of literature, drama, music, and the other arts. Our best minds in graduate schools should be facing this unique and obvious challenge by turning out specialists who are also not only competent but dynamic generalists. Few jobs indeed exist for the highly trained specialist solely dedicated to the ideals of "pure" research, at least in the humanities.

The very term "literary appreciation" recalls the sometimes precious scholarship of some decades past. (Any approach, I fear, will perpetrate its excesses.) To many it will seem quaint and oddly old-fashioned. But if, God forbid, we must reeducate ourselves to enjoy that which we have dedicated our lives to (and certainly this will not apply to all teachers in the humanities), and if we must better learn how to convey that enjoyment to others, then so be it. For if we cannot meet this basic challenge, we shall become highly-skilled anachronisms, and deservedly so!

A new breed of dilettantes is needed to save the Humanities. Although this term generally carries a pejorative connotation, it needn't and it shouldn't. In positive terms the word derives from the Italian *dilettare*—"to delight" —and it might be well for us to recall that naive delight that surely motivated us initially to study the arts. Not necessarily a mere amateur, a dilettante is "an admirer or lover of the arts." Can that initial love affair have been so superficial and fleeting that we have forgotten it? Can we not teach others to love as well?

JAMES M. WELSH
Salisbury State College

Reply

New York, N.Y.

To the Editors: Let me deal with Mr. Anderson's letter first. A few observations will suffice to mark the level of its criticism. Mr. Anderson suggests that I am advocating "striking Physics

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(!), Sociology, and Psychology from the curriculum." The point of my article was the need to maintain a balance among disciplines; it calls for striking nothing at all from the curriculum. Mr. Anderson suggests that I am advocating that every student study classics in the narrowest sense of that word. The article in fact argues for exposure of students to a broad spectrum of humanistic studies to include many cultures and ages. Mr. Anderson says that "my crowning argument" concerns (an interesting usage) the great Russian novelist Solzhenitsyn. Solzhenitsyn is mentioned once in the article in a parenthetical clause. Mr. Anderson then spends half of his letter refuting what he calls my implication that Solzhenitsyn had received a "classical education." My article says nothing whatever about his education; it simply calls him a novelist. In light of all this, Mr. Anderson seems to stand in greater need of a remedial reading course than of a reasoned reply.

Happily both *Commonweal* and I received more thoughtful responses. These raise two further questions, upon which I would like to comment. I realize, as I do so, that either would make the subject of at least another article. *Caveat lector.*

Fr. Fitzpatrick points out that there are many "humanistic" sociologists. He is, of course, correct; and will be, I hope, relieved to learn that I too have read some of them. This variation on the "straw man" response raises, however, a further question. In what does the "science" of these social scientists consist? If their methodology is neither statistical nor behaviorist, to what degree are their conclusions, like those of science, either verifiable or universally applicable?

I fear that I already know the answer. Many of these sociologists and psychologists are no less speculative than Plato or Augustine or Hegel. What we are witnessing is in fact the growth of a broad social scientific philosophy, disguised as a science, based on metaphysical and epistemological assumptions that are rarely questioned, and, in spite of some divergence of opinion within its ranks, generally intolerant of philosophies with essentially alien bases and methodologies. This philosophy is to a large degree usurping the role of more broadly based departments of philosophy, and is encroaching on the domain of the teachers of language and literature as well. In a recent class on Greek tragedy I found many of my students unable to discuss the plays in other than Freudian terms. There is little in all this to warm a humanist's heart. Nor does the prospect of a more or less monolithic philosophical and critical approach in place of the present diversity of approaches cheer a liberal arts dean.

Mr. Welsh quite correctly emphasizes the moral nature of the humanist's task. This subject was brilliantly discussed by the late Prof. Lionel Trilling in his essay *The Two Environments.* Beginning with the nineteenth-century defense of literary study as a means of improving the intelligence, and especially the intelligence as it touches the moral life, Trilling examines the nature of the moral life in our own age. He concludes that it has less to do with the categorizing and judging of deeds, or with abstract ethical systems, and more to do with the selection of individual styles and group styles, which we call cultures. He points out, as I attempted to point out in calling our students essentially creators, that we must more and more examine life by esthetic categories. If Fr. Fitzpatrick is arguing that the study of sociology prepares students for this, he is wrong. The social scientists cannot make us stand in awe before the grandeur and noble style of an Oedipus or a Lear. It takes Sophocles and Shakespeare to do that.

Back to the point. Each of our disciplines presents valid paradigms to our students; and their responses to reality and free moral choice will be much affected in later life by these paradigms. In my view, those provided by the humanities are superior to those presented by the social scientists and speculators, especially in our time. This is, of course, debatable. What seems less debatable is what my article said: that we ought at least to make sure that our students get a balance of discipline in their studies.

One last note for Mr. Anderson and any others who enjoy separating sheep from goats by applying the labels liberal and conservative. Remember, today's liberal is tomorrow's conservative. All those liberal sociologists of the fifties and sixties are aging fast.

GEORGE W. SHEA

ROBERT CORDING

ORCHARD

The sun sinks toward winter.
It falls into the horizon like a stone into water.
The sky darkens: winter and evening come on together.

At the black margin of the wood
a deer, hurt with hunger, tenses.

Light returns like fatigue,
heavy like the light inside a rotting barn.
Fog demons the orchard.
A dim figure. An apple tree.

A deer arbored in death,
crotched in a cross of dark branches.

Palsied, twisted half around
its firm body trembles with spasms of light,
is spidered with insinuations of shadows.

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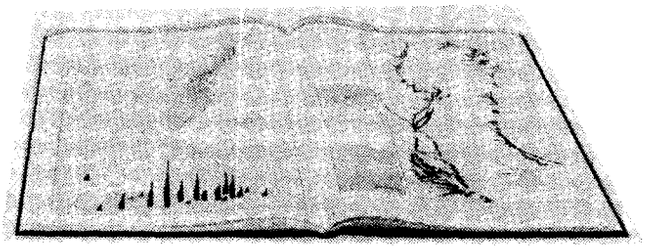

From University Presses

SINCE MY days on the literary end of *The New Republic* I have been conducting a love affair of sorts with university-press publishing. While I was still opening mounds of cardboard brown wrappers I found that I tended to linger over new books from those presses, partly because their subjects interested me and seemed to promise real rewards if I took the time to pursue them. But it was also, I suspect, because on the whole they tended to be *attractive* books, inviting to hold, to open, to look upon. Clearly designers of taste and talent had given them their full attention. I liked handling and reading many of the books, finding the union between what they had to say and the way they were permitted to say it inviting. Perhaps because of this fortunate combination I reviewed, or had reviewed, more than a fittin' proportion (from some points of view) of university-press books.

Late last spring I went to Nashville, Indiana, to attend a gathering of university-press editors and officials, and heard a great deal of serious talk about the monetary problems they were facing. A number of them had already given up and disappered, like the Vanderbilt Press, and another, Northwestern University Press, had announced its imminent demise simultaneously with the awarding to it of a National Book Award for a book on the phenomenology of Husserl. As universities felt the pinch, they in turn pinched the budgets of their presses; everyone, it seemed, was cutting back.

Since that meeting I have been watching the lists of the 55 or so member presses of the American Association of University Presses, and as a juror of this year's annual book show, inspecting with some care the books submitted as entries into the design show. What I want to say about the books of this year is based on the experiences of the two days in which I was closeted with fellow-judges David Godine, the eminent trade publisher of finely printed books, and, the typographer Freeman Craw.

It is most notable, first, how close the university presses have now come to the grey no-man's-land that separates them from trade publishers. In considerations of subject matter this is especially true. Oxford University Press has just issued a slight, easily read guide to the *The Art of Mark Twain* by William M. Gibson, with its footnotes sensibly relegated to the back of the book. Two fine Mississippi River boats chug along on the cover, and the prose inside is easy-going and highly readable. One would be hard put to see any difference between such a book, in tone and scholarship, and say, the equally scholarly and readable *Mark Twain: God's Fool*, by Hamlin Hill published three years ago by Harper & Row.

Or consider a book which might easily interest the many fans of country and barn-dance music, the handsome *Old-Time Fiddler's Repertory* which the University of Missouri Press put out in 1973. Unable to find a book of old-time fiddle tunes commercially available, R. P. Cristeson spent years traveling the country and collecting these tunes in a book filled with invaluable data about the tunes and the music to accompany it. What makes this *necessarily* a university press book? The extraordinary care of its production, the lavishness of its pages, typography, cover and design? What is even stranger, note its price: $12.50!

Two other examples of books that university presses had the sense and the taste to publish but that are not distinguishable from quality trade-publishing: The recent *The Holocaust and the Literary Imagination* by Lawrence L. Langer (Yale University Press) an absorbing and learned book, written in clear, straightforward prose, full of references to and descriptions of works of fiction. Most readers will be pleased to be introduced to this distinguished, and successful attempt to understand the effect of the atrocities of Nazi Germany on the imaginations of European writers. This is certainly a serious study; but then so too is Irving Howe's serious sociological study, *World of Our Fathers*, a history of the East European Jewish immigration to the United States, which Harcourt Brace Jovanovich published this year.

Examples of this simple point abound. But if it seems clear that, in the main, there is now little difference in the center of the spectrum between the books university presses are now publishing and the best of commercial publishing, it also seems evident to me that few commercial houses can devote to their books the kind of physical loving care that I see lavished on university publishing. Last year, as a shining example, there was the beautiful book by Guido Majno called *The Healing Hand*. A profound and yet accessible (to the general reader) study of "Man and Wound in the Ancient World," Harvard University Press allowed its author every possible kind of illustration to make this fascinating text even more readable, including a color-plate of a 14th century manuscript of Celsus. This study of what

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ancient people did to treat and survive their wounds could not possibly, to my mind, be bettered. Two acquaintances of mine, neither of them in the least scientific-minded, tried to spirit this volume away from my library. Only the fact that the National Book Awards this year abolished its science category kept it from the national, general recognition it deserved.

But two other university presses books were so recognized, Paul Fussell's *The Great War and Modern Memory* (Oxford University Press), and David Brion Davis' *The Problem of Slavery in the Age of Revolution* (Cornell University Press). While the second volume is a tribute to what we have come to think of as "typical" university publishing: a plethora of footnotes on the pages to which they pertain, and a tight, factual text that sometimes grows tedious under long reading, the first volume is pure joy. In his acceptance speech for the Book Award a few weeks ago, Fussell said he "set out to erect a memorial to the men whose imaginations I have lived in for many years," and at the press conference which preceded it he said his book was history, literary criticism, essay and elegy. It is all those things, and highly moving as well, a superb book for a university press to produce and the National Institute of Arts and Letters to recognize.

Six awards were given by NBA, two of them to books produced by the university presses. But the percentage is high as well in one category, poetry, where two of the seven books nominated were from university presses. This is no accident, for the university presses have taken seriously the cry at the recent Library Congress conference that poetry was being neglected by the commercial houses for whom it is too often unprofitable to publish. Princeton has begun a series of lovely looking books, each one devoted to a relatively unknown poet. Of its first two publications, the poems of Leonard Nathan was both a nominee for the book award and a winning book in the design show. The Yale Younger Poets series is well known and of con-

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tinuing excellence. Among the books that won awards for design excellence at the recent judging, the University of Chicago press was responsible for a wittily designed edition of Charles Olson's *Penny Arcade*, and there were other, equally beautiful books of poetry during the year.

And so many other varied and elegant and informative books: *Prints of Rockwell Kent* (Chicago), a wonderful book on the *Anatomy of the Guinea Pig*, (Harvard) an unlikely subject but so beautiful a text that one becomes enthralled by the drawings and convinced of the attractiveness of that poor, experimental beast. Harvard's book is another volume on which a first-rate artist and designer have come together to make a distinguished scholarly book. The *Art of Henri Evenepoel* (Penn State), in which the Paris work of the Belgian painter is elegantly reproduced. A clear, cleanly made big book on Texas furniture (Texas University Press) . . . and on and on.

Finally, there is evidence that presses like Indiana University Press would like to wipe out entirely the thin line which keeps them this side of commercialism. A recent book of theirs, *The UFO Controversy in America* is about to become a Signet NAL paper book and thus a best-seller; a book about the Richard Daley political machine in Chicago, by Milton Rakove has been excerpted in the *New York Times* and the *Washington Post*. The University of California Press lists among its "trade titles" a book, *The Hand Made Object and its Maker*. Most of these presses call such books "of general interest," and they are just that, highly commercial volumes of far more than academic interest.

What have I been saying? That university publishing is often cut from the same cloth as trade publishing, that the day of the dull, and dull-looking scholarly treatise is almost past, that these presses work harder, often, than their friends across the tax barrier to make their books more attractive and therefore more salable, that their products as a result are often fine to look at, hard to bring oneself to dispose of, and nourishing intellectual fare.

In these days of elimination of everything that seems costly or peripheral, every effort should be made, by foundations, universities yes, and concerned trade houses, to see that the small university presses survive. This is so that the best-seller, the shoddy pornographer, cheap sensational fiction, and watergated confessional literature (sic) does not inundate us all.

BOOKS

Critics' Choices from the University Presses

Jean Bethke Elshtain

My selection for the "best" or most distinguished book published by a university press in 1975 may—quite coincidentally—also be the most expensive. I refer to Charles Taylor's awesome study, *Hegel*, published by Cambridge University Press at the awesome price of $36. The unconscionable price tag is a pity as the book deserves a wider readership than it will get—particularly now, in the midst of what Anthony Quinton, in a series of articles for the *New York Review of Books*, termed "the Hegel craze." (Walter Kaufmann, one of America's leading Hegel scholars, estimates that over a thousand articles and books on Hegel have been published thus far in the 1970s.) Surely one of the most noteworthy aspects of the current "craze" lies in the fact that flights of the Owl of Minerva have been increasing rapidly over Great Britain and the United States following an almost total eclipse of a half-century or more.

Why is Taylor's *Hegel* of particular moment? The text runs to some 571 densely packed pages which are not readily summarizable in a short "notice" and I shall not make the attempt. Instead, I shall focus on certain issues raised by Taylor's concluding chapter, "Hegel Today." The questions Taylor poses go far beyond whether or not one agrees with Taylor that "the magnificent Hegelian synthesis has dissolved" or that "no one actually believes his [Hegel's] central ontological thesis, that the universe is posited by a Spirit whose essence is rational necessity"; indeed they are central—and thus far inadequately addressed—for all political theorists and activists committed to social reconstruction and renewal.

Briefly, Taylor's *Hegel* forces proponents of social change to confront fundamental questions: What will a transformed polity look like? What kinds of institutions and structural arrangements will characterize the unalienated mode of life? Taylor argues convincingly that, for anyone who takes Hegel seriously, there can be no easy assumption that "come the revolution" the individual human subject will, as it were, transmute automatically in order that he might fit neatly within the contours of his altered social world. For the complex human subject cannot be abstracted from history and from the dense tissue of relationships within which he is lodged. To posit, with certain utopian Marxists, an ab-

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stracted theory of human nature and consciousness is to mystify and distort both the realities of the present and the hopes of the future.

Human consciousness for Hegel is always *situated*—it can be abstracted neither from this world nor from history. The proponent of change who confronts Hegel comes to recognize that to collapse social being and social consciousness into one another, to presume the total and non-problematic union of the two in an idealized future, is to presuppose a static society within which the human subject's consciousness is robbed of any critical edge. Human subjectivity, in Taylor's words, is "necessarily situated in life . . . in a setting of social practices and institutions." Self-knowledge must always be cast in historical form.

If one accepts Hegel's arguments, as developed by Taylor, that there will always be some gap between social consciousness in any society, one puts pressure on the positions of those analysts, who, in the name of Marx, describe a future society in terms not unlike those used by Mary Poppins to describe herself: it will be "practically perfect in every way." By tackling head-on the empty mystifications and romanticized destructiveness of all visions and versions of a "situationless freedom," Taylor's *Hegel* makes a powerful contribution to that theoretical dialogue and debate which helps to constitute our social and political reality.

Claire Hahn

When he died in December of 1975, William K. Wimsatt, Jr. was Sterling Professor of English at Yale University, an outstanding and influential scholar, and one of the most articulate defenders of the American Formalist school of literary criticism. His *Day of the Leopards: Essays in Defense of Poems* (Yale University Press, $12.50) is Wimsatt's final defense of poetry, of whole poems, against the anarchy of critical dissolution.

At a time when American literary criticism hesitates before the theorizing of the French structuralists, staggers under the strobe lights of Harold Bloom's "strong misreadings," or kneels awkwardly at the shrine of Freud, Professor Wimsatt's powerful argument for the values of formalism offers a welcome moment of sane balance.

Day of the Leopards is divided into three sections. In Part I, as Wimsatt tells us, he "pursues a medley of theoretical topics," the most interesting of which is a marvelous joust with the mythopoeia of Northrop Frye. Part II consists of a series of eighteenth century essays. Here Wimsatt demonstrates not only his special knowledge of the achievement of Pope and Johnson, he also makes the reader aware that this achievement resulted from the discipline of "imitation." As Wimsatt puts it, he describes what the poet accomplishes

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"in virtue of the enabling restraints of his bondage." Part III concerns itself with "the problematic status of poems as whole objects."

In *Day of the Leopards* we witness the play of an amazing and incisive intellect. Wimsatt was a Christian humanist concerned with the preservation of the values of civilization. For him, poetry is the nucleus around which such values are structured. Poetry is a stay against chaos, for "Freedom *is* poetry—and poetry is meaning—or excellence of meaning." It is the critic's work to respect that meaning and to describe its excellence, to protect the temple from the periodic incursion of the Leopards who, says Kafka, drink the sacrificial chalice dry.

Professor Wimsatt's collection of essays must be considered seminal for any continuing academic dialogue about the nature and function of literary criticism.

Thomas LeClair

Ours is the century of smoke: the mushroom over Hiroshima, the pall over Auschwitz. To be alive now is to be a survivor of these negations, for they dominate our moral imagination. These experiments in mass death demonstrate the worst about man: we also need the truth.

In *The Survivor: An Anatomy of Life in the Death Camps* (Oxford University Press, $10), Terrence Des Pres treats life in World War II death camps with the same compassionate precision Robert Jay Lifton brought to the survivors of atomic attack in *Death in Life*. Des Pres uses more than seventy books of original testimony by survivors to present a synthesis and analysis of life in the camps. He documents the assaults on humanity, but his prime interest is in the survivors' responses. His achievement is showing that humanity did not totally collapse in this extremity. Many preserved a sense of personal dignity, and most who survived did so by achieving a solidarity with their fellow victims. The truth is not the nihilism we may extract from the experience but an irreducible humanness, even a sense of community.

Des Pres does not cheat, refuses sentimentality. The image of humanity he presents is minimal and is explained more through E. O. Wilson's Sociobiology than traditional cultural terms. Still, *The Survivor* is a remarkable testament, an eloquent demonstration of man's survival in the very worst of times. It is also a thoroughly engaging literary study, the most important I have read this year.

William Lynch

I do not know which of these two men—James Collins or Francis Fergusson—I think more highly of as workers, writers, thinkers; fortunately we have a rule that we should not compare the saints; also, in this case, my own task as reader quickly became the task of investigating how closely the world, the thoughts, the style of this historian of modern philosophy on the one hand and this altogether literate and humane man of the imagination on the other might come together and discover each other. I was not disappointed; in fact I was surprised at the degree of contact. Since we so badly need such contact between what we may call the two cultures, this is all to the good. Where there is an unnecessary loss of contact —for example because of the overly rarified style and vocabulary of Collins —that is not good and to a degree prevents mutual discovery. But if anyone thinks he can do better let him try.

What Collins is talking about, not in an occasional sentence but in the whole of *Interpreting Modern Philosophy* (Princeton University Press, $4.45) is the relation between modern philosophical inquiry (beginning with Descartes) and the human, moral, active, passional life of the inquirer. It would be good to read him as he pursues this study in Descartes, Spinoza, Leibniz, Hegel, Nietzsche, Hume, Locke, Berkeley, Kant and others. "The fundamental approach to modern philosophy depends considerably upon biographical materials, which are more for this age than for ancient and medieval philosophy."

If there are such points as this, where the philosopher and the literary imagination will have more meetings, it will be due to such men as Francis Fergusson. Before or after *Literary Landmarks: Essays on the Theory and Practice of Literature* (Rutgers University Press, $9) one should read or re-read his *The Idea of a Theatre* and *Dante's Drama of the Mind*, rich examples of his desire, and ability, to rise, with poetic care and limit, to the widest reaches of the mind. He is a master of the immediate experience of modern poetry; he is also, like some measure of Virgil or Beatrice in the *Commedia*, a good guide to further and common reaches of poetry and philosophy. He would reject this view of himself, but it is not in his power to prevent it. Somewhere St. Thomas says it is a venial sin to omit praise where praise is due. So I rush to praise Francis Fergusson.

Nicolaus Mills

Even the cover of this book—*Poems and Woodcuts* by John W. Wright. (Abattoir Editions, The University of Nebraska at Omaha, $7.50)—a thin wood veneer that feels like tree bark, is extraordinary. And the inside is even more a surprise to see and touch. Twenty poems—and on the page facing each poem, a woodcut made from the poet's original blocks, printed on Mochizuki paper with a Washington hand press. If only the last page didn't say, "This is number . . . of an edition of one hundred and eighty copies." For John Wright's *Poems and Woodcuts* deserves a far wider audience than it will ever receive or that will, I suspect, ever feel easy with his work. In-

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deed, the world John Wright offers is anything but a comforting one. It is a world in which the familiar constantly turns unfamiliar and the artist's task is to insist on the logic and permanence of human bewilderment:

> Sometimes the world looks all
> Reversed, as if cast off to us
> From some unbounded mirror.
> Its creatures twist and turn,
> Stoop, stretch and bend to see it,
> Yet still it somehow looks reversed.
> Could it all really be the same
> Correctly seen, we wonder,
> The same right-left things
> There seen left to right?
> Or might the centers too be
> With circumferences reversed?
> Whom gropes after who.

Never does Wright think to save us from or by pain:

> when we rush to see
> it is
> at last
> a
> ?

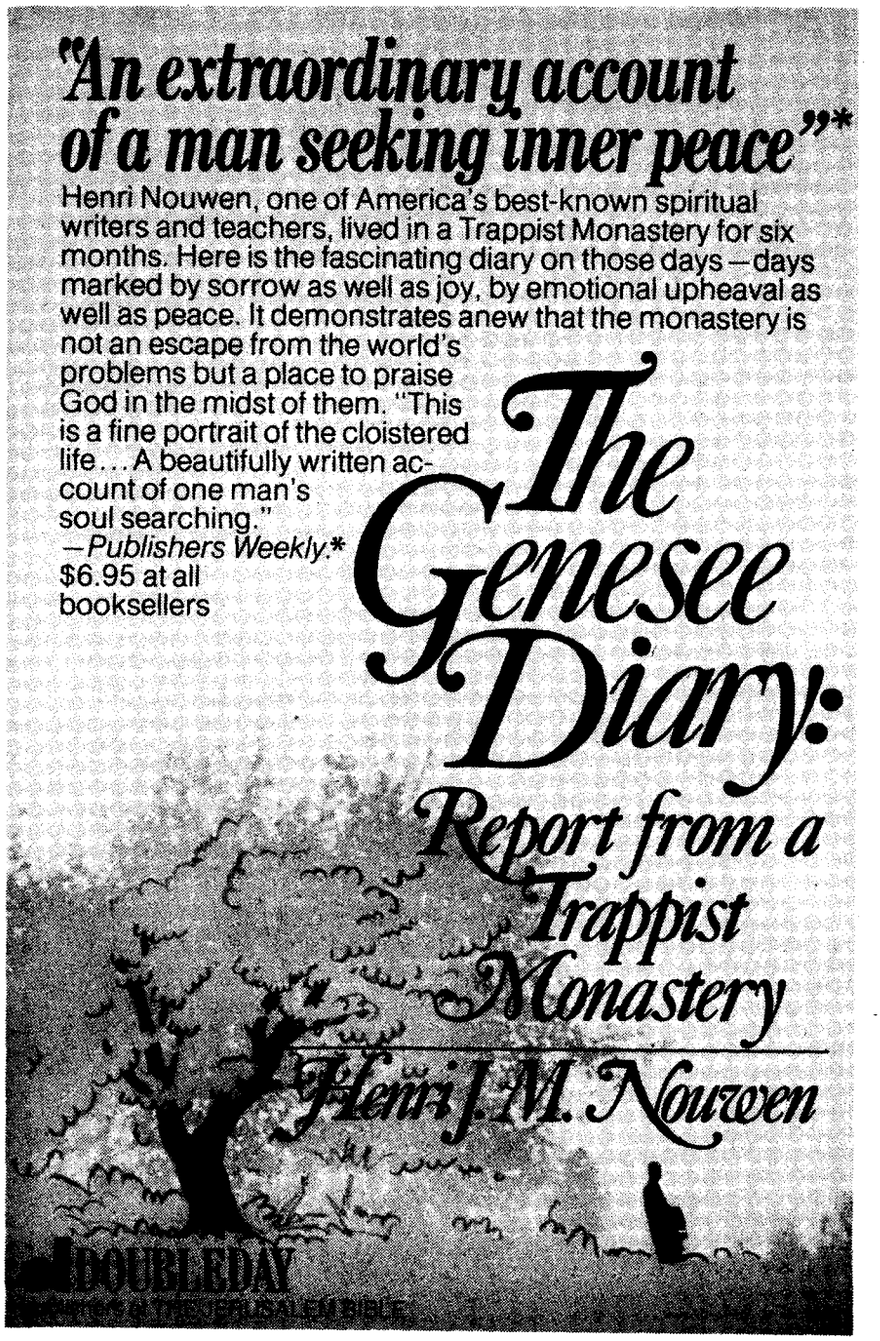
What he offers instead are lines of thought, "etching and harpischord/ thornbush and sunlit altar," which insist that bewilderment must be the mortar we use to hold our lives together.

C. Peter Ripley

This is a review of a book about a book. The original study, *Time on the Cross: The Economics of American Negro Slavery* (Little, Brown and Company, 1974, two vols.) by two economist-historians, Robert Fogel and Stanley Engerman, was promoted as the new and very revised truth about black American slavery. Bolstered with massive computerized research and economic wizardy, *Time on the Cross* promised to debunk accepted ideas about slavery and to show that slaves internalized the American work ethic and lived lives of "achievement under adversity"—in short, slaves worked hard because they received in return positive incentives and rewards which allowed them to lead decent lives.

Time on the Cross was released with a round of television interviews for the authors and was praised by the public press (such as the *Wall Street Journal*) as few other historical works have been. Columbia University economist Peter Passell, reviewing for the *New York Times Book Review* (28 April 1974), recorded typical hyperbole: "if a more important book about American history has been published in the last decade, I don't know about it." Heady stuff.

A more important book is the one reviewed here—Herbert G. Gutman's *Slavery and the Numbers Game: A Critique of Time on the Cross*, University of Illinois Press, $7.95) published in the *Journal of Negro History* and then by the University of Illinois Press. Gutman, a labor historian now completing a history of the black family,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brought to the critique the skills of a quantifier and a reverence for traditional historical research.

Gutman's major premise is that *Time on the Cross* "is a profoundly flawed work." Flaws of fact and interpretation aside, continues Gutman in his introduction, the "essential evidence . . . does not make the case that enslaved Afro-Americans worked hard because they wanted to work hard" (1-2). In the ensuing pages Gutman challenges both the evidentiary base and conclusions of *Time on the Cross*, leaving little of either intact.

Gutman's study is essential reading on the American experience, particularly for those who were seduced by the aggressive publicity generated by *Time on the Cross*. And the *Critique* is stimulating. While rejecting *Time on the Cross*, it offers powerful insights by a provocative historian who combines the best that quantified and traditional history has to offer. It also suggests a middle path through the emerging debate surrounding those two schools of historical scholarship.

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Patrick Samway

In *Doubling and Incest/Repetition and Revenge: A Speculative Reading of Faulkner* (The John Hopkins University Press, $8.95) John T. Irwin has discerned with incredible clarity the future of Faulkner studies: a blend of structuralism with French psychoanalytic criticism. Relying on such models as Lévi-Strauss's *The Raw and the Cooked*, Irwin has focused his attention with great subtlety and finesse on the relationship between Quentin Compson and his father as found in the two novels, *Absalom, Absalom;* and *The Sound and the Fury*, especially as this relationship concerns the interlocking problems of spatial and temporal doubling, incest, narcissism, the Oedipus complex, the castration complex, repetition, sameness and difference, recollection, repression, revenge, substitution, reversal, sacrifice, and mediation. Working from the belief that Faulkner, Freud, and Nietzsche were related to each other as writers whose works can be treated as literary texts, Irwin tries to show how the above psychological categories are simultaneously present to one another in these two novels so as to form a holistic structure.

Although this is one of the most intriguing books to appear on Faulkner in recent years, the methodology employed is not as rigorous as it should be. To trace, for example, Faulkner's imaginative genealogical descent starting with Poe's "The Fall of the House of Usher" to Twain's *Pudd'nhead Wilson* to James's "The Jolly Corner" to Jeffer's "Tamar," even for the purpose of citing literary analogues, is to overlook the fine studies done on source material and influences on Faulkner's fiction beginning with the comprehensive research done by Joseph Blotner in his biography of Faulkner. In addition, Irwin could well have profited from some modern studies on literary genre in the Old and New Testaments rather than his heavy reliance on Guy Rosolato's *Essais sur le symbolique*.

As Irwin thematically develops such concepts as the brother seducer or the brother avenger, he presupposes that *Absalom, Absalom!* and *The Sound and the Fury* are part of a single continuing story. There is a danger here; Faulkner wrote two different novels and to try and bridge the literary and psychological gap without stressing sufficiently the overall structure of each novel is, in a sense, to discuss a book that Faulkner never wrote. It is imperative, it seems to me, to look at the complete contexts of both *Absalom, Absalom!* and *The Sound and the Fury* when addressing oneself to important issues in these novels in order to appreciate how these precise issues fit into the larger Faulkner vision. In all, Irwin has pioneered, well equipped, into an area of Faulkner studies that is on few literary maps; perhaps climbing higher for a wider perspective might help us all to see and appreciate the terrain a bit better.

REVIEWERS

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REVIEWS

The Story-Shaped World: Fiction and Metaphysics

BRIAN WICKER

University of Notre Dame Press, $12.95

DENIS DONOGHUE

Brian Wicker's book is a contribution to the current debate on the theory of fiction, and it is especially welcome for the tact with which it brings fiction and metaphysics into explicit relation. The theory of fiction cannot go very far or very deep without adverting to metaphysics, but normally the reference is reluctant and somewhat embarrassed. Critics evidently feel that it should be possible to emphasize the social and personal affiliations of the novel without engaging the metaphysical questions, and they try to keep the discussion a strictly secular affair. The strategy is never convincing. Fiction arises from the freedom of creativity, and it plays a crucial role in the understanding of human feeling: its terminology, featuring such concepts as those of form, structure, time, and space, is just as difficult as the strictly metaphysical terminology of being, existence, essence, and so forth. Nothing is to be gained by concealing the difficulties in either case.

Mr. Wicker's aim is to examine some of the relations between fiction and metaphysics, and he is particularly interested in showing the extent to which metaphor is comprised by implications ultimate and metaphysical. The first part of his book is theoretical, a series of meditations on such terms as fiction, analogy, metaphor, Nature, and God. The meditations are suggestive rather than definitive; indeed they are necessarily incomplete, and in some instances hardly more than a few hints. There is also a sense of missing terms: it is hard to do much with the chosen terms unless you include equally fundamental counters, such words as being, reality, life. Mr. Wicker is not a professional philosopher, and I am sure he does not claim to have solved any of the problems he recites. But it is a chief merit of his book that it rehearses relations which are rarely acknowledged, and forces the theory of fiction to extend itself in several directions. Mr. Wicker speaks of the reading of fiction as having an important role to play "in any modern understanding of theological, and especially of Christian claims."

Pondering the relation between theology and narrative, he argues that "philosophical theology in the empiricist tradition needs to be married to a structural understanding of narrative if it is to take full account of the place that stories have in the religious understanding of experience." Elsewhere he remarks the close connection between the rhetoric of Christian belief and the rhetoric of fiction. I mention these moments only to indicate the scope and direction of his interests.

I have suggested some missing words in Mr. Wicker's terminology. Even with his chosen words he can hardly hope to be content. "Relation," for example, is used on virtually every page, and it is obviously indispensable, but it is never defined. The question of a causal relation is pondered, but not the prior question of relation itself: what precisely it means. If we speak of "fiction and metaphysics" we concentrate upon the nouns and think we have given due measure when we have done whatever we can with them, but "and" is the hard word in our phrase. Nouns are easy, conjunctions are the problem. It is my impression that Mr. Wicker also needs a few hard pages on the idea of mediation. His book is rich in crucial nouns, but it is insecure in passing between the words, taking hold of the nouns with the aid of connectives and conjunctions. At one point he says:

> Metaphor asserts a relation between man and a world which is properly called "Nature"; that is to say, a world ordered and intel-

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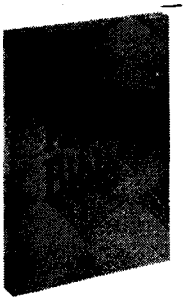

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ligible and subject to discernible "natural tendencies" inherent in things themselves.

My difficulties here begin with "asserts," and are exacerbated by "relation," "properly," "world," and "inherent." I am more deeply troubled by these seemingly innocent words than by the big ones, "man" and "Nature." Mr. Wicker is a patient critic, and he has done his homework on the official themes, but he has taken a subject on which no amount of homework is enough. When he says that "the disappearance of Nature" is one of the central themes of modern fiction, I find myself assenting and yet troubled by the meaning of "disappearance" in that sentence. I understand the few technical terms which Mr. Wicker uses, including "paradigm," "syntagm," "metaphor," and "metonymy" as defined by current linguists, but I am rarely convinced by the evidence the words are asked to sustain.

The second part of Mr. Wicker's book is a series of practical essays on modern fiction, applications of the terminology he has deployed in the first chapters. The authors chosen are Lawrence, Joyce, Waugh, Beckett, Robbe-Grillet, and Mailer. The pairings are interesting: for instance, Robbe-Grillet and Mailer are juxtaposed for their rival attitudes to metaphor. Most of Mr. Wicker's judgments upon the several authors are severe, and after a while I began to wonder whether this severity arose from the nature of the authors or from the particular criteria imposed upon them. If the account of Lawrence culminates in a pretty gruff critique of "St. Mawr," perhaps the particular responsibilities loaded upon Lawrence are the wrong ones. An account of the metaphysics of Lawrence's fiction would have to be much more thoroughgoing than Mr. Wicker's chapter claims to be, but on the other hand Mr. Wicker writes of that fiction as though such an account had already been convincingly given. Again in the chapter on Joyce Mr. Wicker gives an account of the fiction in terms which I find misleading and unresponsive: he produces the old familiar Joyce paring his fingernails while Rome burns. According to this version, Joyce was concerned only with an autonomous art, and deliberately withheld any commitment on his part to moral standards. The governing idea is that Joyce escaped from the oppressiveness of Irish Catholicism by translating its imperatives into secular terms, taking the harm out of religion by treating it as art, where its severity may be decently retained. I cannot square Mr. Wicker's Joyce with the author of *Ulysses*, a book I find increasingly moving in its sense of human life, meetings and partings. Mr. Wicker has allowed his reading of Joyce to be intimidated by a logic he needs for other purposes: it is of little use to him in his response to Joyce's fiction.

I think I can explain this situation. Mr. Wicker has many interesting ideas, and arguments which are potent generalizations. What he says of modern fiction in general is always lively and often true. But there is a rift between the general arguments and the specific analyses, the critiques of particular authors endorse the arguments only at the cost of obliquity, they do not present themselves as convincingly natural accounts of the work. It is Mr. Wicker's logic which insists on saying that in Beckett's fiction, apart from *Murphy*, "there is virtually no warmth of human feeling anywhere to be found." Extraneous logic, not a full response to Beckett's fiction, makes this judgment. "Warmth" is ambiguous, but an appalled sense of human life, its exposure and vulnerability, is on virtually every page of Beckett, unless I have been grossly deluded all these years. Mr. Wicker is glum in the chapter on Beckett, I find:

> A study of Beckett's work seems to me to lead to the following conclusion: that the progressive disappearance of the reassuringly sane and rational narrative voice inevitably involves an equally progressive deterioration of the world into chaos.

Would it be crude to answer: "well, we are in real trouble if we can fend off chaos only by retaining a reassuringly sane narrative voice"? I see what Mr. Wicker means, but not the decisiveness of his meaning. The idea is "interesting," but extraneous to the literature. I do not see why it should retain our attention unless in addition to being interesting it were true. I would meet Mr. Wicker upon these matters honestly. His is an intelligence of notable vigor and integrity, acute and patient in debate. I do not feel secure when I find myself disagreeing with him. But I think his book rigid rather than strong in its logic, and I wish he would yield himself more daringly to the literature he studies.

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The Immigrant Church

JAY P. DOLAN

Johns Hopkins Press, $10

E. HAROLD SMITH

During World War II the U.S. Navy operated a Midshipmen academy at Columbia University, New York City. This branch drew its future ensigns principally from the Great Lakes' area. Hence, the Catholic quota was predominately of Slavic and German extraction. With mock seriousness and a humor completely disarming, these future ensigns would quip with the

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priests in the neighboring parish that the Church in New York was not Catholic but Irish. Every Catholic they met or heard of since coming to the Academy, they would say, from the Archbishop at the Cathedral to the last young woman they had dated was of Irish background. In *The Immigrant Church* the author shows how this racial assessment made in 1944 could have seemed to be true (in fact it never was) in 1844.

This important and first-rate book is a study in depth—169 pages of text buttressed with 33 pages of footnotes plus a 7-page essay on sources —of two early Manhattan ethnic parishes, one Irish, the other German. Both the Irish and the German Catholics made a separate and substantial contribution to the growth of the Church not only in New York City but in almost every section of the United States. However, the German Catholic immigrants were so vastly outnumbered in those years especially in the Metropolitan area that it is easy to understand how casual observers would equate Irish and Catholic.

This book is concerned with Transfiguration—termed the Irish parish, founded in 1836—and Most Holy Redeemer (German) established in 1844 with reference to St. Alphonsus, 1847, a mixed parish (German and Irish). The author writes in the tradition of the eminent Church historian, John Tracy Ellis. However, in a sense Dolan has broken new ground for his focus is primarily on the man and woman in the pew rather than on the priest at the altar or more remote ecclesiastical figures in the official life of the Church. Still he does not neglect this side of Catholic life in any limiting way.

This is social history at its best. Some will learn here for the first time that the sense of ethnic identity was so deep that there were no marriages in those years between Irish and German Catholics. The book observes that there was as much difference between a Mass at Transfiguration and one at Most Holy Redeemer as a Mass in Dublin and one in Munich. Bearing in mind that it was not the European custom to preach at low Masses one is inclined to ask what was the difference between a Latin low Mass in Ireland and Germany? St. Alphonsus, at this time, with the employment of a bit of ingenuity, seems to have solved for the two groups even the language problem.

The consideration of the liturgy and special devotions aside, however, the thesis of *The Immigrant Church* will stand, namely, that the ethnic parishes were a godsend—spiritually, intellectually, socially, and in any other way that can be named. The Catholic immigrants had come to the United States with high hopes, but the culture and customs of the country were foreign to them and the religious faith of their American-born fellow-workmen and neighbors was not their own. In the case of most, only in the ethnic parish did they feel completely at home.

The last chapters of this book abound in significant observations and deep insights, e.g., one chapter has to do with the conflict in the Church between German and Irish Catholics and intergroup conflicts within the group. Another treats of Social Catholicism. Dolan rightly comments that the crusade was one of charity not of social change. In the European tradition of the time, Catholics never sought to challenge the economic system. The Church accepted capitalism as it had feudalism. The recent program of the committee for the Bicentennial of the National Conference of Bishops would in those years have been incredible.

It was estimated in 1865 or thereabouts that 1,500 Negro Catholics lived in New York, not one hundred of whom were attending Catholic worship. "Despite their small number they posed a problem to the white Church. The crux of the problem was racial discrimination. Negroes were not welcome either in the Irish or German Churches." The Irish community also manifested an open dislike for the Negro and one historian has observed

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that "the antagonism between these two peoples was undoubtedly one of the harshest of intergroup hatreds of American history." In New York, Negroes believed that Archbishop Hughes "does not consider the Black race to be part of his flock."

For more than a hundred years St. Patrick's Cathedral in New York City could scarcely have occupied a more advantageous site than the one it has occupied—a tribute to the unrivaled foresight of John Hughes. However, he did not and could not foresee that in a little more than a century after his death the American hierarchy would be engaged in an all-out uphill battle for the right to life of the unborn and that in this struggle a Black woman physician and a non-Catholic would be a most effective ally. Nor could he have foreseen that possibly by the year 2000 his See City may be predominately a non-white city and that his successor there may be the spiritual leader of a predominantly non-white flock.

The Immigrant Church suggests some questions outside its own scope but of significance and relevance.

First, were the Irish parishes in New York and elsewhere ever Irish in the same sense that the other national parishes were, e.g., German, French, Italian, Polish, etc.? Language (even more than nationality) was always an important binding force in all the other ethnic parishes. It played no part in what have been termed Irish parishes. These latter, too, were always territorial parishes, while all the others were national. Granted that, despite such considerations, these parishes were to all intent and purpose Irish, what type of Catholicism did the early immigrants from Ireland bring with them? In the 1950s Padraic Colum, distinguished Irish littérateur, was defending the thesis that the historic Irish Church died during the penal years. The Church that continued to minister to the Irish people was a superimposed French Church with Jansenistic and puritanical undertones. The Irish priests had been educated in France during this time. If this thesis holds, it would account in part for certain features of American Catholicism.

Lastly and more importantly, has the parish as we have known it a future? The milieu in which it made its invaluable contributions to Church and country has changed beyond recognition. The ideals and moral values once shared almost in their entirety by Protestant, Jew and Catholic and to a marked degree by the unchurched of that day are no longer a shared treasure. The neighborly spirit of the tenements, especially in times of illness and death, has all but disappeared. The sympathetic ward leader, the parish undertaker—counselor to thousands—the old type pastor, priest and friend to all under God, final arbiter of all things in heaven and on earth, with all reins by necessity in his own hands, all have gone the way of the Irish wake, which despite justified strictures, also had made its positive contribution.

During the last fifty years national parishes have been gradually phased out. When the code of Canon Law promulgated in 1918 was being codified, one group of Canonists in Rome, among whom was Eugenio Pacelli, later and better known as Pius XII, recommended that territorial parishes be abolished. Their recommendation was rejected. Perhaps it was premature. Last November at the General Conference of Bishops in Washington, D.C., Auxiliary Bishop Albert Ottenweller of Toledo spoke frankly: "The primary structure of the parish is faulty and the current structure should be studied by the bishops to find a model more adaptable to our times and the vision of the Council" (Vatican II). Cardinal Newman is credited with the dictum, "Nothing that is of yesterday preaches." It is not surprising that parish structures that go back to the Tridentine era should be in need of replacement. However, the sixty-four dollar question is twofold: what structure or structures should replace territorial parishes and secondly, how long can this replacement be delayed?

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